

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVI.

JACKSON, MISS., April 24, 1924

NEW SERIES  
VOLUME XXVI, No. 17

Rev. T. J. Wooten has begun his pastorate at Bogue Chitto under most favorable auspices.

Dr. W. E. Farr wires us that he is in a great revival with Pastor Roland Leavell preaching and Mr. and Mrs. Armstrong leading the singing.

Brother Faulkner, one of the best men in his part of the state, and for many years a useful pastor and preacher, passed away last week. He was moderator for several years of what is now Scott County Association.

In Gulfport there were 924 present in the two Baptist Sunday Schools here last Sunday. The First Church had 612 and Grace Memorial had 312. On the same day the Methodists, who have only one church, had 666 present.

The Baptist Record has only sixteen pages. We are trying to put as much into those sixteen pages as we can cram in. Write us something good about your church and see how much you can put into a few lines. Sometimes long articles are delayed. Every week something has to wait.

Brother W. Fred Long announces that the forty-seventh annual convention of the Mississippi Sunday School Convention (undenominational) meets in Winona April 28-30. Forty speakers will cover every phase of the Sunday School. Free entertainment. Notify Walker Wood.

The Baptist, published in Chicago, likens the Congressional investigation now going on to the trial of Jesus before Pilate. M—m— well; one's point of view has a good deal to do with what you see. But if there haven't been sad miscarriages of justice in Washington, then an investigation ought to do these officers a good service.

The Men's Bible Class of the First Baptist Church, Gulfport, had present Sunday, April 13th, 176. This class is well organized with B. C. Cox as President, C. J. Rabby, Secretary-Treasurer, J. L. Taylor, Teacher, and with the usual necessary committees. Pastor W. A. McComb considers this class a strong factor in the growth and development of the church.

Mrs. S. E. Kinabrew of Olio, Amite County, is seventy-six years old, and will pay her pledge to the Campaign and wishes to help further by giving fifteen settings of Brown Leghorn eggs. If anybody wants the eggs send her one dollar for each setting and agree to pay the postage and return the cartons. The chickens in Mississippi are willing to do their part. Of course they are a fine strain of chickens, all Missionary Baptists.

One of the best signs of spiritual and religious improvement among us is the willingness of laymen to preach when they are called upon, or when need requires. In the campaign in Hinds County a number of state officials have been giving their time on Sundays to speaking in the interest of the Campaign. Last Sunday night it was our privilege to hear Governor Whitfield, State Auditor Riley and Deacon Wicks at Clinton. We heard people the next morning on the streets who had been deeply impressed with their messages and even saying so in the most appreciative way.

## TELEGRAM RECEIVED MONDAY

### BIG GIFTS STIR SOUTHERN BAPTISTS By L. R. Scarborough

Recent gifts of Mr. and Mrs. Bottoms, Texarkana, of \$178,000; J. Pike Powers, Sr., Knoxville, \$10,000; J. K. Wadley, Texarkana, \$10,000; and now G. H. Connell, Fort Worth, special gift, \$50,000, to Foreign Missions, make great encouragement. A tremendous challenge and call to Southern Baptists to do larger things before the meeting of the Convention. I urge with the deepest passion of my soul that others match these great gifts for Home and Foreign Missions this week, that these Boards may come to the Convention with a cash balance. If we can come to the Convention with these Boards free from debt it will be the foretaste of complete victory and will help give us the conquering will to win. Every Baptist at his best now will give us triumph.

### Please Tell the People:

**The Baptist Record from now to January 1st for \$1.00. Others are taking advantage of this special offer. Give the people in your church a chance. It is only for those not now taking the Record. The order must be accompanied by the cash.**

We do not know of any more vital, important or interesting subject for the editors of secular papers in Mississippi to discuss for the next two years than that of taxation. It is one that the people are deeply concerned in, but the fundamental principles and equities involved are not generally discussed. It is not a matter about which prejudices should be awakened, or in which personal interest should be decisive. It is a matter of justice and the common good. The present legislature, and especially the ways and means committees have had a hard time working out the problem and it will be with us a good while yet. It would be a mighty good subject for discussion among school and college boys.

Positively our books will close April 30th. Hasten your offerings.

R. B. Gunter,  
Cor. Sec'y.

Annual meeting of the Trustees of the Louisville Seminary will be held in the lecture rooms of the First Church, Atlanta, Tuesday, May 13, 3:00 P. M.

The proposed bill in Congress which now seems certain of becoming a law will cut down the number of immigrants to the United States one half that is from 300,000 to 150,000 annually. Japanese are to be excluded.

Those who have clergy permits will find it cheaper to buy a clergy ticket to Atlanta. Others will have to get certificates from Dr. R. B. Gunter of Jackson in order to get a reduced rate returning. All will have to get cards from him indicating that they are delegates to the Convention, that you may get seats in the body.

R. A. Walker, gospel singer, is in a city-wide evangelistic campaign in Nacogdoches.

The Greek people on April 13 voted for a republic and against a monarchy. The National Assembly had already voted the same way.

It is said that Dr. I. M. Haldeman, pastor of First Baptist Church, New York City, does not allow women to speak in the prayer meeting.

Mississippians will welcome brother E. K. Cox who becomes pastor at Gloster May 1st. He is highly commended by brethren in Tennessee.

Pastor L. S. Cole, at Humble, Texas, has just baptized 56 as a result of the meeting in his church at Humble, Texas. He was assisted by E. F. Cole, preacher of Lancaster and R. A. Walker, singer, ex-Mississippian now at Lufkin. The singing was said to be fine, several hundred dollars were given the visitors.

Dr. E. Y. Mullins says that he very greatly appreciates the honor of being president of the Southern Baptist Convention three years in succession, but thinks the three year precedent is a good one and therefore expects to retire from that position in Atlanta, not desiring that his name shall be placed in nomination.

The railroad fare from Jackson to Atlanta and return for the Southern Baptist Convention May 14-19 will be \$22.46. Lower berth in the Pullman will be \$4.40. Upper berth \$3.60. Write to the A. & V. agent in Jackson for reservation; write early that he may know how many to provide for. If you take the train elsewhere along the route, write to the nearest agent.

Pastor J. D. Franks says that at the beginning of the year the Sunday School set as its goal, "One thousand in Sunday School and every one for Christ". They seem in a fair way to realize it. On a recent Sunday they reached over 860. Alas, on that day fire destroyed the parsonage. Since their revival meeting in March 80 new members have been received, 53 of them by baptism. Since Brother Franks became pastor over 400 have been received, nearly doubling the membership. The Sunday School has doubled in numbers and efficiency.

A summary of some of the most important work done by the recent Legislature, aside from its revenue legislation, shows some decidedly bold and advanced steps. Listed among the notable measures are:

Repeal of the pardoning board; the insurance rating bureau law; modifications of the corporation laws so as to permit merger of corporations in certain cases and permit competing corporations to own capital stock in each other; repeal of the limitation on corporate holdings of property; the adoption of some 5,400 miles of state highways; provision for a school survey covering the entire educational system, and the creation of an auditing bureau under the auditor of public accounts to audit at least once every two years all of the state and county institutions.

There was also considerable legislation looking to the strengthening of the liquor laws so as to prevent bootlegging and traffic in liquor.

—Reported in Commercial Appeal.

## KEEP THE SOUL FIRES BURNING

By M. E. Dodd

The supreme need of the present hour is more spiritual power.

Never in all the tragic tides of time did Southern Baptists face such an hour of destiny as they do today. Their message, their method and their Master are needed in all the world. Clamorous calls come for them from everywhere. Orphaned children, hungry and unclothed; old preachers, haggard and bruised and broken from many a battle; ambitious boys and girls who want a Christian education; millions of lost souls who need the gospel of God's saving grace, all hold out helpless hands and make piteous plea for our assistance.

We Southern Baptists have the numbers, the organization, the money and the intelligence to answer at once every call. We do not need any more of these. We have more of them now than we are using.

### Spiritual Vitality Essential

What we do need and need tremendously is sufficient spiritual vitality to properly use what we have. We have gathered numbers, produced wealth and set up massive machinery faster than we have grown in the grace of inward glory and power. We need to give first attention to first things.

We must keep the soul fires burning if the wheels of our machinery are to be kept turning. Nothing is more magnificent and more pathetic than a great engine with its ponderous boilers, massive wheels and burnished brass but with no power. Denominational machinery can get like that. We need to stoke up the fires some more.

Five years ago great spiritual tides swept over us. We rejoiced and had great times and did great things. Whence came those tides?

### Prayer Solved Previous Problems

For months preceding the Atlanta Convention in 1919 there was much anxiety and earnest praying. I came home from the war experiences overseas in March preceding with a burdened heart. As I began to associate with brethren at home I found many of them of like mind. I had several days with Dr. Gambrell in Fort Worth. Some hours were spent with him in his private room. He was in an agony of prayer. It seemed as though he was passing through a Gethsemane.

We were facing at that time the question of our foreign policy. Our problem then was one of external denominational relationships. We gave the world our answer in proposing a great active and aggressive program of missionary propaganda abroad and of evangelistic and educational work at home. The spiritual tides rose higher and higher. We swept on because the soul fires were burning, burning brightly, burning gloriously.

Have the fires been going out? Have tides gone out too? Are some of our institutions about to be left stranded upon the sands?

As we approach another Atlanta Convention, we face this time the problem of internal denominational relationships. This is just as serious as the former problem of external relationships, probably more so. What is our need?

### Spiritual Power Needed Now

We need spiritual vision, spiritual power, spiritual vitality and spiritual leadership.

We need intercessors who like Moses will fling themselves into the breach and cry, "Blot me out if needs be to accomplish this thing", or like Paul, "I could wish myself accursed for my brethren". We need some Henry Martyrs who will burn themselves out for God.

We need the indwelling power of the Holy Spirit. We need the overflowing glory of the Holy Spirit. "It is not by might nor by power but my spirit", saith the Lord of Hosts. And these come in answer to prayer, believing prayer, consistent prayer, persistent prayer.

It is well enough to make intellectual warfare on evil and error wherever they show their head. But one demonstration is worth a thousand arguments. "But there is the blind man now with

wide open and seeing eyes", and the rationalists of Jesus' time could not answer a word to that. We need to live the gospel of faith in the supernatural which we preach.

Our God is not dead nor asleep nor off on a chase! The God of Elijah who lives evermore and answers by fire is just as ready and able and willing now as ever. The hearts of all the people are in His hands. He can do with them as pleaseth Him. He holdeth the wealth of the worlds in His hands. He can shut and no man can open. He can open and no man can shut. Our only need is to get in touch with Him.

O, that our people possessed fully what they profess slightly. O, for a people who believe and believe wholly without hesitation, equivocation or mental reservation in God, in the Holy Spirit, in the resurrected and living Christ, and in answer to prayer. O, for a praying people to advance upon their knees, to take hold upon God and not let go till He bless them, even though they limp like Jacob the rest of their lives.

## SEEING, HEARING, AND FEELING IN MACAO

By W. Y. Quisenberry

This city of 150,000 is one of the oldest in China, ceded years ago to the Portuguese. It is now virtually nominally Roman Catholic. From all that I could gather its religion is very much less desirable than that of the heathen Chinese as far as morals are concerned. Many of its Roman Catholic priests are believed to be leaders of its gambling houses and houses of shame. It is one of the wealthiest cities. By some means they have granted certain concessions in the manufacture of opium which have been misused and abused. The city is said to derive many millions of revenue from the illicit manufacture and sale of opium.

Here many hundreds of wealthy Chinese families have come to reside to escape from the danger of bandits, and the extreme taxes imposed because of the continual wars and military domination. In this city, and for a large section of South China, we have only one foreign missionary and his wife, the faithful and tried Galloways, who have suffered and are suffering much for their faith in Christ, and their love for lost souls. For many years now they have stood against the tides of lust and greed and prejudice and superstition, seeking to give life and light to those who will hear and give heed. We have a vigorous church, among whom are some of the truest of God's followers, one of whom is the wife of Dr. Sun Yet Sen, whose son is also a Baptist and now Mayor of Canton. He recently gave one of our missionaries his check for \$5,000 to be used in caring for the sick and wounded of the present war. Another member of this church is the wife of Dr. Lew, who for many years has represented China at the Court of St. James. It is a pleasure to call at the home of both of these Godly women with Missionary Galloway.

The church here has succeeded in buying a very desirable lot on which they hope to be able to build with the help of the 75 Million Funds, they have been worshipping for years in rented halls here and there, which are wholly unfitted for the most efficient service. At present we are conducting a day school which is crowded to its capacity in the house used for church services.

I had the pleasure of preaching twice here, and there were some twenty or more who gave themselves to Christ. These services brought great joy to Brother Galloway and the young Chinese pastor. How they do need and deserve that church building in which they could do constructive, aggressive work. They ought to have at least \$20,000 for this immediate need. Furthermore Brother Galloway and his wife have wrought through the years without any permanent home; they have found it increasingly difficult to rent a place in which to live. I was told that there was not a vacant house or room of any kind that could be rented; the present house in which he lives has to be given up in February

and he has no idea where he can secure a lodging place. We own, after much prayer, a beautifully located lot near where the church is to be built, but the needed funds for this shelter for God's faithful servants are not in sight. If some one wants to add joy and comfort and efficiency to two of God's most faithful servants please let this one send Dr. J. F. Love a check for the necessary funds to build this house.

There was another need pointed out to me in Macao that greatly stirred my mind and soul. There is a boat population of over 70,000 who are engaged in the fishing industry. They live and move and have their being in their fishing boats. They have very little contact with the people who live on land; they go ashore, I am told, only enough to dispose of their fish and obtain supplies. There are 1,800 large boats registered, each having a population of from ten to seventy, and there are also many smaller boats. There is no Christian work being done by any one for these great numbers except what Brother Galloway and his Chinese helpers can do. After I had spoken twice at the school, the next day an old preacher, whom Dr. Graves had baptized and taught years ago, came to me and said that God had put it on his heart to come to me in behalf of these 70,000 boat people, and begged that I try to provide a boat from which the gospel might be given to these people. He spoke to me as one sent from the Master, his heart and mind were on fire for these neglected ones. Brother Galloway endorsed his appeal as one of very great importance. He says that \$1,500 will provide such a boat on which could be accommodated 100 people at a time to hear the gospel, and that it could be used every night in the week for preaching and during the day used as a school where fifty pupils could be taught, and unquestionably would be glad to be taught. On Sunday this same boat could be used for Sunday School and woman's work. Where could \$1,500 be used to greater advantage than in providing for these stalwart, strong, hard-working fishermen? any of these are intelligent, successful men, and their families, as a rule, above the average of the laboring class on land. These men jeopardize their lives in seeking to get meat from the sea for hundreds of thousands of land-dwellers of China.

In the Macao church there is a very remarkable Christian man who is known for his power in prayer. He was once himself a man of the sea, and having heard the wonderful story of redeeming love he yielded himself unreservedly and unconditionally, and is now one of the most useful and Godly men in this city. He is giving himself absolutely, day by day, to the service of his Master without money and without human reward. Wherever there is sickness or hunger or need of any kind he is ready and willing to go. His life is as a bright and shining light in the midst of darkness and death. Who will help give the light of God's word to these 70,000 who live without the city of ancient Macao?

## LITTLE TENNESSEE GIRL GIVES SAVINGS OF LIFETIME TO THE CAMPAIGN

Evidencing the spirit of sacrifice that is moving upon Southern Baptists just now in relation to the 75 Million Campaign, Dr. Lloyd T. Wilson, state secretary for Tennessee, relates a story of how, after he had spoken in the Baptist Church at Sweetwater recently and went home with Pastor Fleming for the night, while he and the pastor were in the latter's study talking over the situation, they saw a little note quietly slipped under the door.

When the pastor picked up the missive he found it to read as follows:

Sweetwater, Tenn., March 23, 1924.

"Dear Daddy":

"I desired at church tonight to give my \$20 to the 75 Million Campaign. I want to give some of my own money. I do not feel like I am giving

anything, giving what you make all the time. May 1?"

"Lovingly your daughter,  
"Mildred Fleming."

Dr. Wilson explains that Mildred is ten years old but has been a Christian three years. The \$20 which she is giving to the Campaign represents her entire savings, though she has been a regular contributor to the church out of the family tithe ever since she became a member of the church.

## THE SOUTHERN BAPTIST CONVENTION AND STATE CONVENTIONS

By President E. Y. Mullins

I am asked to write another article on the work of the Southern Baptist Convention, and especially on the importance of preserving its integrity as a self-governing Baptist body. Abuses or alleged abuses during the 75 Million Campaign have led to some unfortunate reactions in some states. First, a word as to the abuses. We ought to interpret them as mistakes due to the haste with which the Campaign was launched. They should be corrected. It is unfair to accuse brethren of breaking faith, when their aim was to keep faith with interests forgotten or omitted in the rush. It may be that some wrongs were committed by departures from agreements. I am sure some wrongs were committed by failure to correct blunders and omissions. Some interests have been sorely as the result of such omissions. The denomination as a whole was not behind the demand for a legalistic and literal construction of "agreements" made for it by a committee in the headlong rush to get the movement started.

The Baptist way is to think and reason ourselves together. The Methodist bishop detected a real peril for Baptists when he predicted the breakdown of our democracy in any big movement. "You are too individualistic," he said. "There is no governing body or authority. It takes too much patience and forbearance and wisdom and self-control for a great denomination to 'carry on' in a great movement unless there is a central authority to guide and direct." There has been a tendency in some quarters to verify the bishop's estimate. Resentment instead of forbearance and reasonableness will never get us far along the road to co-operation.

### Convention Should Determine Its Policies

The Southern Baptist Convention should exercise its own functions, control its own boards and committees, make its own allocation of funds, and determine its own policies. I give a few of the reasons for this statement, especially with reference to allocating its own funds, because this is the point most discussed recently:

1. The Convention is equal in its rights to every other Baptist body. It is just as close to the churches as the district association or state convention. Some people have a lurking suspicion that somehow our organized life "works back" to the churches through some intermediary bodies. This is utterly fallacious from the Baptist standpoint. It is Presbyterianism. The Southern Convention covers more territory than a state convention or district association; but it is exactly as close to the churches in the principles which govern its life.

2. When one Baptist body takes over the functions of another, the door is open for chaos in our Baptist work. Mutual respect of respective rights by various Baptist bodies is our only safety. A state convention assuming the duties and functions of the Southern Baptist Convention has no security against its own functions being assumed by the district associations. To set a bad example is the last way of promoting co-operation, especially a bad example of taking over the functions belonging to another organization. Of course, the right of petition, the right of protest and ultimately the right of withdrawal and refusal to co-operate are always in force. But the right to assume the functions of another body is never in force.

3. The Southern Baptist Convention would lose nearly all of its dignity and power if state bodies take over its function of apportioning funds. Take the one question of initiative, for example. There would be no initiative left. The question is now up: Should Southern Baptists recover the George Washington University, which is offered to us on a practicable basis? I am not arguing the merits of the question. I am simply pointing out that the state allocation of Southwide funds, if generally adopted, would rob the Southern Baptist Convention of all power to decide the question one way or the other. It would have no initiative in this or any other matter. Southern Baptists would thus have their hands tied. They would be incapable of initiating anything new. The constituency would be broken up into seven-teen or eighteen fragments. No one of these state fragments could decide the University question, nor any other policy for Southern Baptists as a whole. We would be helpless.

### Where Confusion Reigns

4. Confusion is introduced when some state conventions allocate Southwide funds. Most of the states have not done so, and I do not believe they will do so. Two groups of messengers will sit in the next Convention: Those from states allocating funds and those from other states leaving the Convention to allocate its own funds. Who ought to decide on the allocations of the Convention itself? I don't suppose any question will be raised. I hope not. But ought men who have repudiated the principle involved by allocating their part of Southwide funds determine allocation of funds provided by other states? A house divided against itself cannot stand. The Convention cannot be run on two principles moving in opposite directions.

5. It is impossible for many states, acting separately, to make wise allocations to Southwide objects. This is because information as to the total amount available for all objects is a condition of wise action. So also is information, carefully obtained, as to the needs of the various departments of the work. No one state can possibly have all this necessary information.

6. Nothing is gained where a state makes allocation of Southwide funds in the interest of some particular cause, say home or foreign missions. Some other state will be influenced to put into the forefront some other interest. The neglect of home missions by one state will provoke some other state to make home missions its chief interest. Thus a wrong attitude will be developed and a wrong spirit generated. What is needed is careful survey of the whole field as to relative needs, and a wise and proportionate allocation of all available funds. This can only be done by a general committee representing the entire South.

7. A fundamental argument against state allocation of Southwide funds is that interest and responsibility go together. Convert the Southern Baptist Convention into an agency subordinate to a group of state conventions and the process of disintegration begins. If its responsibility is gone, interest in its work will wane. If no decisions of importance can be made by it in its annual meetings, who is going to waste time and money attending its sessions? Responsibility and interest are indissolubly bound together.

### Northern Baptists Point Lesson

Experience is a good teacher. The Northern Baptist Convention was organized to restore responsibility to the Northern Baptists as a whole. I was pastor in the North nearly four years. At that time there were four or five annual meetings called "Anniversaries" held by the Home and Foreign Mission and Publication and other societies, usually at the same place. They met in succession. But leading pastors and laymen could not be induced to attend unless they were on the speaking program or on the managing boards. Why would they not attend? It was because in each instance the managing boards had already settled financial policies and allocated funds. The general meetings were called to sign on the dotted line, to O. K. what had been done. It was bureaucratic government, not democracy. The

lack of interest was due to lack of responsibility. Who cared for an annual general meeting with merely perfunctory duties and no real power or responsibility? A mass meeting or social reunion to hear speaking is not magnetic enough to hold a general Baptist convention together. The Northern Convention was organized to restore responsibility and interest. It now has very real power, and it has become a great body. The little handful which attended the "Anniversaries" under the old system has grown into a mighty host. The leaders in the organization of the Northern Convention profited by the organization of the Southern Baptist Convention. They pointed to our Convention as having real authority and real power within the sphere of its own activities. Now, if a group of state conventions quietly assumes the functions of the Convention, interest will wane in the same way as in the North before the organization of the Northern Baptist Convention. Interest and responsibility go hand in hand. Much more could be written, but I desist.

A word or two in conclusion. I am not opposing whatever influence a state group may and should exert in the policies of the Southern Baptist Convention. Suggestions on money raising, allocations of funds and general policies are all right, if made subject to modification by the larger body on matters belonging to its own field of activity. Where there is common and mutual responsibility there should be close relations. Advice and conference and suggestion are all in order on any such points.

I have great confidence that our people will maintain the Southern Baptist Convention in its integrity. All they need is to see the problem clearly and understand fully the tendencies toward disintegration. There will come inevitably the wholesome reaction. I have written this article to help in clarifying the situation. Meantime, let us give ourselves heart and soul to completing the 75 Million Campaign.

## GOVERNOR, ATTORNEY GENERAL AND STATE AUDITOR FORM 75 MILLION CAMPAIGN TEAM

Governor Henry L. Whitfield of Mississippi, Attorney General Knox of the same state, and Honorable George Riley, state auditor, form a special team that is presenting the claims of the Baptist 75 Million Campaign to Mississippi churches, especially those of the Hinds County Association, in which the capital city of Jackson is located. There were enlisted for service by S. R. Whitten, organizer of that association, and one of the most useful laymen in Mississippi.

In addition to their visits to points in the Hinds County Association Governor Whitfield and his associates have visited such distant points as Vicksburg, Forest and Florence. The governor has notified the Baptist state headquarters that he will make no engagements for any Sunday during April except to speak in the interest of the Campaign.

Mr. Whitten, who makes various trips in the interest of the Campaign carrying other workers with him at his own expense, has organized several Victory Groups at Mississippi College at Clinton and these workers will cover Rankin and Smith counties during April. The workers out of Jackson and Clinton will cover five counties.

N. T. Tull, state organizer, announces that the churches of Hinds county contributed more cash to the Campaign last April than the whole state gave to all state mission work twenty years ago.

A young business man at Prentiss is furnishing space in the county paper every week and Pastor J. B. Quin is putting in live copy on the Campaign every week. The Campaign is being vigorously pushed. A good idea is often worth a great deal in money to a worthy cause.

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MISSISSIPPI BAPTIST CONVENTION BOARD  
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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.  
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

## ARE ONLY RATIONALISTS RATIONAL?

Before we are through with this question we may be able to leave out the word "only" and let it read "Are Rationalists Rational?" But for the present let us act on the defensive and inquire if rationalists are the only people who believe in using the reason, or the only people who actually make proper use of reason.

Of course we are talking about the use of the reason in the matter of religion. What place and part has reason in religion? The differences among people today, the differences which are causing so much of discussion resolves itself into the question of authority. Is there any final authority in matters of religion, and if so what is authoritative? Is there any standard by which questions of right and wrong, truth and falsehood are to be settled? To whom, or to what shall we go?

Those called rationalists make their appeal to reason, the mind of the individual man or woman or child, as the final arbiter to determine what is right. They say that what you think is right, is right. At least it is right for you. What you believe to be true, is true. At least it is true for you. Of course it follows that if a father and son differ about what is right, about their relationship and duties, there is an irreconcilable difference and no way to settle it. When Paul says, "Children, obey your parents in the Lord for this is right; the child could answer, "But I beg to differ; it is not right to me."

The question now before us, however, is what place does reason have in religion. Are we to enthrone it; or banish it; or is there some other proper place and useful office for it? We have already answered that you cannot enthrone it for you would have as many standards of truth and righteousness as there are people in the world; which is another way of saying there is no authority at all; but anarchy has been substituted.

Are we to banish it? Far be it; it is too good and necessary an article to be abolished. To do that is to commit mental, moral and spiritual suicide. Then what are we to do with it? What office does it perform in religion? This may possibly be answered by the analogy of nature, the use of reason in the physical world, the employment of the mind in reference to what we commonly call the laws of nature. The reason serves the same office in religion that it does in the world of nature.

What does reason do with the physical world, what has it to do with the forces, relationship and laws of nature. The answer is that reason here is a student, an explorer, a discoverer. Man in the universe is a discoverer; not an inventor. Still less is he a creator. He does not make the laws of nature, he simply discovers their existence, their method of operation, and applies them by being obedient to them. He does not seek to change them. He could not if he would; and would be foolish and self destructive if he could. His progress has been in finding out the facts, the relation of things, the way they operate, the laws of their being. He did not invent electricity, he discovered it. He is learning how it operates, its in-

variable method of working, and so he adapts himself to it, he uses it, manipulates it and applies it to his needs and purposes. The same can be said of steam, of heat, or the physical and chemical qualities of all material things. The reason of man controls by itself being obedient to the laws which it discovers in nature. He never makes a law, he never discharges one, he simply discovers and applies the truths which are deeply written in the nature of the material universe.

The same is true in the moral and spiritual world, the supernatural world, the world of religion. Man is not an inventor of truth, he is discoverer. And when he has found out the truth, he is to apply it to good purpose, just as he applied the truths of nature which he has discovered.

Because he is himself a part of nature, it is possible for him to learn from it. He is joined to it, and learns it or has it confirmed by the facts in his own existence and experiences. But his reason is a thing apart from the material world and is a student, an observer, a discoverer, a promoter. As a scientist he discovers truth, as an artist or artisan he applies it. The material world is his field of investigation, his laboratory, his workshop, his university. There lie the truths which he is to learn and apply.

Now what in the moral realm, the field of religion is analogous to the material world? Where shall man find the truth which his soul craves, on which it feeds? Where is his spiritual laboratory and university? There can be but one answer. It is not in himself, for that would be feeding on his own flesh. It is not in some other man, or men, not in the church, but in God's own Book.

The division of the Nineteenth Psalm is most instructive here. The first half tells of the revelation which God gives of himself in Nature. The heavens declare the glory of God. The scientist will find his footsteps, his finger prints there. This is natural law. The second half of the Psalm tells us about the revelation which God has given us of himself in his Book: "The law of the Lord is perfect, restoring the soul," and so on. The highest office of reason is to discover God in the Book, to find out his nature, his method of working, his relationship to man, his dealing with man, his attitude toward man, his will concerning man; how man may live, may come into life, may be restored, may come to himself, to regain his lost estate, may reach the highest and widest measure of life, may have it abundantly. Here is field for reason, for discovery, for application of the truth to every need and condition.

This will save us from becoming vain in our reasoning, until our senseless heart is darkened, from professing ourselves to be wise till we become fools; and so save us from the degradation of intellect and morals which follow upon refusal to recognize the supreme authority of God, and to glorify him as God. Reason and man become masters and kings by learning to be servants.

## ANARCHISTS IN RELIGION

An anarchist is one who refuses allegiance to all authority outside his own will; one who denies the right of any other or any group or association to control his actions. He is not only an individualist, one who claims the right to think for himself and choose for himself and order his own conduct; but he acknowledges no obligation to society or government. His freedom must not be limited nor interfered with by the rights of others, nor by any consideration for the common good. No authority of government nor of society must tell him what to do, nor how he is to regulate his conduct. There is no law outside his own desire or will; there can be, therefore, no violation of law, nor any penalty for conduct which might be injurious to others, or contrary to the public welfare. He acknowledges no law, nor government, nor obligation, except such as prompts him from within. All authority that is "outward", outside or himself is ignored and repudiated.

Now this animal has come to be reprobated, and feared and cast out by the people generally in orderly society and civilized government. To see

him is to denounce him; to hear him described or hear him speak is to declare him "impossible." Others cannot live in safety with him, and two of them cannot live in sight of each other in safety and comfort.

Now all of this is said that we may know better how to place and evaluate the anarchist in religion. We do not mean the religion of the anarchist, but the man who holds to the same anarchistic principle in his religious conceptions. Again let me say, I am not speaking of this same political anarchist when he comes to church. I am speaking of that idea that is beginning to find acceptance and currency among some religious writers and speakers, which says that we must abandon all outward authority in religion and acknowledge allegiance and obedience to the inward impulse, our own promptings, intuitions, reason or judgment.

This has come to be quite a fad among some of the would be higher ups in religious circles of our day. They like to call themselves rationalists, or sometimes modernists. But down deep underneath the surface is the old principle of anarchism. And these people are at heart and soul only anarchists. That is they deny allegiance to any authority and refuse obedience to any control outside their own reason, or impulse or intuition or, as they sometimes call it, illuminated judgment. Now this is nothing less than anarchism carried to the furthest consequence and the highest sphere of action. To set up oneself as the ultimate authority, camouflage it by whatever attractive title you may is nothing more nor less than to become an anarchist in religion. It is the identical principle in religion which the common anarchist adopts in politics. It is to say not only to the Pope, I have no need of you, and to the church, I have no need of you, but to the Bible, I have no need of you.

It is to set up myriads of governments instead of one government. It is to make every man a law to himself. It is to replace orderly government with a jangling discord of a million variant conceptions of right and wrong. It is to have no religion in which fellowship and co-operation are possible. It is to have no God but one's own self or such as he chooses to set up in a corner of his cranium. It is to have no unity, no universe, but chaos in life and the deepest things of life we call religion. It is to destroy all standards of conduct, and substitute every man's own will for right. It is to say that might is right; that whoever is strongest will have his way. It is the beginning and the hastening of the word of prophecy about the falling away, the man of sin, the son of perdition, he that exalteth HIMSELF against all that is called God or that is worshipped; setting HIMSELF forth as God; The mystery of LAWLESENES. 2 Thes. 2:3-10.

We may have our choice as to what we will recognize as authority in religion. It behooves us to look carefully before we decide it. You may acknowledge the Pope as the supreme authority and the vicegerent of Jesus Christ. This makes you a Romanist. You may accept the New Testament as the perfect and authoritative voice of Jesus Christ; this will make you a Baptist. You may deny obligation to obey anything or anybody but your own will, and you may call yourself a rationalist.

"Evangelistic Baptist" is a new paper published in Dallas by the anti-board people.

Many news items and other matter have been delayed because of conventions, campaigns and special issues. We hope to get the desk cleared up soon.

The editor went with Pastor A. C. Parker to Anding for a Sunday service. Speaking three times, getting a bunch of subscriptions to the Record and riding in a Ford for 66 miles is good exercise. Brother Parker says his churches are coming up with their part of the campaign. He can do as much and go to school six days in the week as any man you will meet in a day's travel.

## TENTATIVE REPORT OF THE COMMITTEE ON CORRELATING AND DEFINING WORK OF VARIOUS DEPARTMENTS OF CONVENTION ACTIVITIES

Your Committee has had two meetings and has given the important subject committed to it, the most prayerful and thoughtful consideration. We have studied this subject from every viewpoint. In addition to having heard expressions from representatives of every interest involved, we have had the benefit of the opinion of more than a half hundred brethren from every part of the South, representing every cause fostered by this Convention. After hearing from all these various sources, many of the members of the Committee, in fact most of them, had a different conviction in regard to certain policies at the conclusion of our deliberations than we had at the outset. Our task has been as difficult as it was important. Therefore, after the most thoughtful, sustained and prayerful deliberation, we bring to the Convention the following recommendations:

### Foreign Mission Board

We recommend that the work of the Foreign Mission Board continue as now.

### Home Mission Board

We recommend that the Home Mission Board be charged, as at present, with the conduct of such missionary, benevolent and other denominational work as may be assigned to it in the territory of the United States. This includes the Department of Missions proper, such as pioneer work among the foreigners, Negroes, Jews and seamen, with partial support of pastors at strategic points, and co-operative work with the various State Boards.

The Departments of Evangelism and Enlistment to be continued as now, together with the Church Building and Loan Department.

We further recommend that The Home Mission Board be continued in charge of the missionary work of the Southern Baptist Convention in Cuba and the Panama Canal Zone. We also recommend that the control and direction of the Mountain Schools be transferred from the Home Mission Board to the Education Board so soon as same can be accomplished without injury to said schools or their work, but such transfer to become effective not later than May 1, 1925.

### The Education Board

We recommend the continuance of the Education Board, but with an enlarged sphere of activity, and certain duties additional to those now committed to it. In addition to the transfer of the Mountain School work to the Education Board as above mentioned, we recommend that the work now done by the Inter-Board Commission be transferred to the Education Board and that said Board be instructed to call a conference of representatives of the Woman's Missionary Union, B. Y. P. U. and other interested organizations, to the end that the work heretofore carried on in the Colleges and Schools by these organizations be continued under one organization and direction; that a report of the conference herein provided for be made to the next annual meeting of the Southern Baptist Convention, and that until said report is made and approved, the work of the Inter-Board Commission be continued as at present administered.

We recommend that the Education Board shall represent the Southern Baptist Convention in its interests financial, and otherwise, in the Negro Theological Seminary; provided, that the present

Commission in charge of the organization of the Negro Seminary be continued until the building now under construction is completed, and the school organized and opened for students.

We further recommend that the Education Board co-operate with the trustees of the Southern Baptist Theological Seminary, The Southwestern Baptist Theological Seminary, The Baptist Bible Institute, and the officials of the Training Schools at Louisville and Fort Worth, in conducting southwide campaigns for money for these institutions, thereby avoiding conflict and complications, and securing concert of action in the states where appeals are made.

### Sunday School Board

It is recommended that the Sunday School Board be continued as at present, with the understanding that said Board be instructed to install a Department of Church Finance, to give emphasis to the Budget and Stewardship work in co-operation with the State organizations, and to publish all supplies necessary thereto.

## What Victory Will Mean in Baptist Benevolences

Distinct advances will be made possible in every phase of Southern Baptist benevolent work if all our forces will cooperate in paying up their Campaign subscriptions in this, the final year. Among these advances are suggested:

1. Material increase in sums paid aged, worn-out preachers and sufficient additions to endowment of Relief and Annuity Board to make regular its contributions to all its beneficiaries.
2. Enable 19 Baptist orphanages to make enlargements demanded by overcrowded conditions already and the calls of 2,000 other deserving boys and girls who are pleading for admission.
3. Complete our six unfinished Baptist hospitals, provide many of the 21 others with new and needed equipment for their growing ministry to the sick and suffering, and enable them to enlarge their service to the deserving poor of their states who will be denied a rightful chance at health and life but for the free ministry our Baptist hospitals extend them in the name of Jesus Christ.

"DUTY DONE MEANS VICTORY WON"

## Baptist 75 Million Campaign

### Relief and Annuity Board

We recommend that the Relief and Annuity Board be continued as at present.

### Hospital Commission

We recommend that the Hospital Commission be continued to carry out the instructions of the 1923 session of the Southern Baptist Convention, to build a general hospital at New Orleans, ultimately to cost \$2,000,000.

We also recommend that the hospital work of the Convention shall be limited to the New Orleans Hospital and the Tuberculosis Sanatorium at El Paso.

### Woman's Missionary Union

Recognizing the great and valuable work of the Woman's Missionary Union of the Southern Baptist Convention, and yet realizing that there are some points where a closer co-operation and a clearer understanding between the Convention and the W. M. U. are much needed, we recommend

to the Convention and the W. M. U., appointment of a committee of five, by each body, which shall constitute a joint committee to confer and report to their respective bodies on the future relations of the work of both of these organizations.

### Sunday School Lesson Committee

We recommend that the Sunday School Lesson Committee be discontinued as a standing committee of the Convention, and that its maintenance and appointment from year to year, be referred to the Sunday School Board with power to act.

### Concerning Funds for Hospital Commission and Education Board

We recommend that this Convention shall provide out of future financial campaigns, adequate funds for carrying out its obligations in the construction and operation of the New Orleans Hospital.

We further recommend, that in view of the additional work committed by this report to the Education Board, and the additional financial obligations consequent thereon, that this Convention provide, out of future financial campaigns, such funds as shall be adequate for the carrying on of the work committed by this Convention to the Education Board.

The Third Church, St. Louis, will conduct a daily vacation Bible School for a month this summer, employing a Seminary student to have charge of it.

Pastor J. B. Quin at Prentiss received a beautiful Ford sedan as an expression of love and appreciation from his church and friends in the community. He will be sure to use it in wilder and more efficient service.

We hope Editor Gualtury was as successful on Sunday in collecting for the Campaign as he was in fishing on Monday. He gives a photograph in the Alabama Baptist of the fish he caught, and of his companions—or was it taken in front of a fish market?

Many news items and other matter has been delayed because of convention campaigns and special issues. We hope to get the desk cleared up soon.

The proposed bill in Congress which now seems certain of becoming a law will cut down the number of immigrants to the United States one half that is from 30,000 to 150,000 annually. Japanese are to be excluded.

We are publishing on another page full information about the hotels and others matters in Atlanta. If you are expecting to go to the Convention, it will be necessary for you to read it and act promptly.

The Southern Baptist Convention opens in Atlanta Wednesday morning May 14, at ten o'clock. Leaving Jackson at 2:25 P. M. on Tuesday you will arrive in Atlanta in time for breakfast. Some will go a day earlier on account of special committee meeting. Make your arrangements at the hotel before hand.

We have been trying the experiment of conducting an Inquiry Department for the purpose of developing the gift of interpreting the scriptures. Some interest has been shown in it, but unless it develops beyond what has been shown, the department will be discontinued. You may express your opinion with reference to it in any way you like. If you wish it continued, the best way to express this desire is to contribute something to it.

**"PROCLAIM LIBERTY"**

Hernando, Miss., April 14, 1924.

To The Baptist Record:

I have just finished reading the article by George W. McDaniel, D.D., entitled "The Bible and the Public Schools", in your issue of April 3rd, and it gives me much pleasure to say that of all the contributions bearing upon this really vital subject that have come to my attention, this particular article stands in a class by itself. It is the fairest, most timely, pointed, and truly Christian exposition of the principles involved, that I have seen. And I believe that the following quotations, in which the same divine principles of religious freedom are enunciated, will be of interest to your readers:

**GOD:** "Proclaim liberty throughout all the land unto all the inhabitants thereof." Lev. 25:10.

**JESUS CHRIST:** "Whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12.

"Render to Caesar (the state) the things that are Caesar's, and to God the things that are God's." Mark 12:17.

**PAUL:** "Where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17.

**GEORGE WASHINGTON:** "Every man who conducts himself as a good citizen, is accountable to God alone for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience."

**THOMAS JEFFERSON:** "Almighty God hath created the mind free; all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who being Lord both of body and mind, yet chose not to propagate it by coercion on either, as was in His almighty power to do."

**BENJAMIN FRANKLIN:** "When religion is good it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one."

**JAMES MADISON:** "Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both."

**JOHN WESLEY:** "Condemn no man for not thinking as you think. Let every man enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason nor persuade a man . . . never attempt to force a man. If love will not compel him . . . leave him to God the Judge of all."

**SPURGEON:** "I am ashamed of some Christians because they have so much dependence upon Parliament and the law of the land. Much good may Parliament ever do to true religion, except by mistake. As to getting the law of the land to touch our religion, we earnestly cry, 'Hands off! Leave us alone!' Your Sunday bills and all other forms of act-of-Parliament religion seem to me all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Caesar . . . Let true religion triumph over men's hearts by the power of God, and not by the power of fines and imprisonments."

**DECLARATION OF INDEPENDENCE:** "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

**UNITED STATES CONSTITUTION:** "Congress shall make no law respecting an establishment of religion; or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press."

The crimson blush of shame should mantle the cheeks of Christians today as they witness the

efforts being made by the professed church of Christ everywhere to secure, by human legislation—Sunday laws, help to do the work given it to do. The great commission embraces both preaching and teaching (Matthew 28:18-20; Mark 16:15), but I have never yet been able to discover in it any possible grounds or justification for the use of force by human law. The Apostle Paul declares: "Knowing therefore the terror of the Lord, we persuade (not fine and imprison) men." "Whosoever will," is the call of God to humanity. God's method of dealing with human beings is through persuasion. The method employed by the great Enemy of God and man, is compulsion.

—J. M. Boyce.

**COLLEGES AND SCHOOLS?**

—Number 3—

One of Governor Whitfield's urgent requests to the Legislature was to spend \$10,000 trying to find the answer to this question, and to find the remedy—and the Governor is a distinguished educator himself, and one of the most progressive educators ever produced in this State. If it is worth ten thousand dollars to find this out—and I think it would be worth many times this amount—it's worth while for each of us to make a little contribution to the answer. And this is my reason for this series of articles.

But let's "stick to the question."

It's not 'what is the matter with our youngsters,' as 'Oldster, of Starkville, might lead us to believe. Our youngsters are all right—that is a great majority of them. In fact, I believe we parents are furnishing the best bunch of youngsters to the schools we have ever furnished—better born, better fed, more healthful—and we have a right to expect, not say demand, better workmanship from the schools. We put 100 FINE 'youngsters' in the 5th grade, and get ONLY TWO college graduates, and one of them is likely to be an 'infidel' on Christianity—or an 'agnostic', or an 'evolutionist'. We put 14 of these same 'youngsters' in the freshman class at college and get only TWO seniors.

The question is not "What is the matter with the college graduate?" as some of the contributions to the subject would have you believe. The college graduate is all right. I see more of him than any man in this state, and I find him to be A1 in every respect—He is the 'salt of the Earth' to me, and I plead for a system of schools which will increase his number THREE to FIVE times—and that from the material we parents are furnishing to the schools.

Neither does the question concern the alignment of this writer with any political faction—tho, for the information of 'Oldster' I will say that I have never been aligned in any way with the 'low pressure' faction in Mississippi politics, but have voted for every 'progressive' measure in my town—good roads, good school houses, high taxes and all civic improvements—and Now I plead for good schools.

But if I carry 100 bushels of good wheat to mill year after year, and get ONLY two bushels of flour, and one of them is 'seconds', it is pretty natural for me to decide that there is something the matter with either the mill or the miller, or BOTH.

But to the 'matter'. Its the opinion of many mighty good men and women who have been furnishing the 'wheat' that the schools (and colleges) miss the fundamentals of real education.

One of these I have itemized as 'Knowledge and practice of Christianity'. I want to say again, and with all due respect to all other knowledge that this is the most fundamental of all the fundamentals, and yet a student may graduate in college and know absolutely nothing about Christianity—or the Bible which is the manual of Christianity—that is he may graduate in college and know neither the theory or practice of Christianity.

There have been many demonstrations of this lack in our schools lately—not to mention the FACT that we all see the lack day after day in

the changed attitude of our citizenship to God's Word—to the Sabbath Day, to reverence and obedience to law.

One of these demonstrations was furnished in Missouri a few weeks ago by a report made by the teacher's Training School. The survey was made among one hundred students at college and the high school classes in six schools of cities in Missouri with the following results:

Sixteen percent of these students neither knew where Christ was born, or the name of his mother.

Sixty percent knew not that Peter, James and John enjoyed the larger confidence of Jesus.

Seventy percent didn't know what Christ said about loving ones neighbors.

Twelve percent did not know the first clause of the 'Lord's Prayer.'

Sixty-five did not know the 'Golden Rule.'

And yet every one of these students—all in high school or college already—can go on and get a college degree and a University degree from the biggest universities in these U. S., and never add one item of information on the above subjects. In fact a man can graduate in college without reading the Ten Commandments, much less believing them.

He can graduate in college without reading the sermon on the Mount, or even knowing that Jesus preached such a sermon.

He may graduate in college without knowing there ever was such a man as Paul, or such a religion as Christianity.

'The heavens declare the glory of God' and yet a man may carry off a sheep skin and the highest honors of his class in college and not be able to locate the North Star, or draw a diagram of the Solar System.

Are not these 'facts and figures' startling to you, and do they not say in an undeniable way that there is something the matter with our schools?

Another 'matter' with our schools and colleges is "They take entirely too much time to do what they do do." Any student of ordinary intelligence can do the work of a four year course in college in less than three years, or can do all the work required of him in the 16 years he is now kept in school, in ten years, giving the rest of his time to real work of an economic nature. One of the principal reasons why so many men who enter the Freshman class never reach the Senior class is that it takes too long, and does not require work enough to keep them intensely interested. In fact taking a college course, now-a-days is more like taking the "rest cure", and by them a boy gets through he has formed a habit of "slow catch methods" which he has to correct after he gets out into the busy business world.

The engineering department of the University of Cincinnati is a good illustration of the truth of my contention. In that school all students are compelled to do actual paid for work for half the time—two weeks in college, two weeks in shops, and they make the course in four years, and are A1 in their line. Antioch College, Yellow Springs, Ohio, recently went under the management of a real business man who has put this plan in operation in practically all the departments of that old college.

Just this week you may have seen a news item in the Commercial Appeal from Water Valley, telling you that Miss Jackson had finished her course in the Miss. University in three years, and was carrying off the 'highest honors' ever been carried from our State University. There are many students in the university who could and would have done the same if it had been required of them.

Rev. Bunyan Champlin has resigned at Lakeview Church in New Orleans and would be glad to return to Mississippi. He is pastor of the church whose house was built in one day by volunteer labor. Now the church is preparing a much more commodious house.

1924

1924

## Mississippi "Finish Up" Program

### BAPTIST 75 MILLION CAMPAIGN

#### SERVICE ROLLS

Every mail brings to our desk more of the miniature service rolls properly filled out. We are glad to see that the churches are getting right down to business to re-set their organization for finishing the Campaign. We hope the churches will press right on until the thing is made unanimous. We need the most thorough organization in every church for finishing the present program and then we will need the same organization in fine working condition to put on the next program.

As soon as the miniature service rolls are returned, a helpful letter is sent to the church organizer with an assortment of good literature.

#### CONTRIBUTION ENVELOPES

If you have not ordered a supply of the little special contribution envelopes which are being given free by the Board, you should do so at once and see that they are carefully distributed before your round-up day in April. Our observation has been that it greatly helps to have these envelopes placed in the hands of the entire membership. Not only so but friends of the church who are not members will often make a contribution if the opportunity is given them in this way.

#### "MISSISSIPPI'S TASK"

Since the first of April we have distributed from the headquarters office nearly 12,000 copies of the pamphlet entitled, "Mississippi's Task", showing the standing of all the churches in the state on the Campaign up to March 31, together with a lot of other helpful information. If you did not receive one of these pamphlets drop us a card and one will be mailed to you promptly.

It shall be our purpose during the year to publish a similar pamphlet at the end of every quarter. The one coming out on June 30 will feature the budget idea and will be designed to give all necessary information about the supplies necessary for putting on the budget plan and where to secure them.

The next program will likely be a budget program, renewed annually, and the pastors and churches must begin in earnest to study the budget plan and know what is required for putting on and operating the plan.

#### 101 CHURCHES

Last week's Record carried a full page advertisement showing the present standing of the 101 churches which subscribed \$10,000 and over. A letter has been issued to the pastor of each of these churches asking that the church formally re-commit itself to raise the full amount of its pledge as registered at this office when the Campaign was put on. Replies are already being received, indicating the response that is being given to the proposition.

We quote the following from a letter received from pastor E. V. May of Flora:

"We have set April 20, as the time when we shall bring in our pledges to the 75-Million Campaign, and give opportunity to those who have made no pledges to pledge and make a cash offering. All who fail to have a part on that day, will be seen and asked to have a part in this great work. Our church is going to pay the full amount of the pledge and more."

#### ASSOCIATIONS ON THE JOB

Reports coming to headquarters indicate that the associational organizations are in good working condition. We have before us a clipping from the county paper in Calhoun County showing a series of all-day meetings in the churches in the interest of the cash round-up. Two speakers will visit each church. The subjects assigned to the speakers are, "Causes fostered by the 75-Million

Campaign and results", and "Stewardship." If an interior association like Calhoun can work out the plan so thoroughly surely any other association in the state can do the same.

We must come more and more to depend on the association as a unit for putting over the denominational program. We must not let 1924 pass out without proving the ability of our associations to organize for successfully carrying out any program that may be found necessary in our kingdom work.

#### SEND MONEY PROMPTLY

The churches will please not wait until the very last day of the month to send in money collected on the Campaign. We would like to be receiving thousands of dollars each day during the month instead of receiving the great bulk of it on the last day. Some of the full time churches have adopted the plan of weekly remittance to this office which is better in every way. No Church should hold money given to missions longer than to the end of the month.

#### PLANT ONE ACRE

While the planting season is on we hope the pastors and other interested workers will push the proposition to get the farmers to plant at least one acre for God and the women to set at least one hen according to the plan which has been thoroughly advertised through letters and circulars. Wherever the plan is favorably presented by the pastor there will be some of his members who will respond to it.

Dr. B. P. Robertson, pastor of the First Church, Senatobia, sends a list of three farmers in his church who will plant one acre for God and twenty-three women who have responded to the chicken proposition. Remember that this church is a full time town church.

#### THE LAYMEN AND UNION MEETINGS

Believing that every Baptist who occupies any position of leadership at this time, whether pastor or laymen, should make clear his position on "union meetings", I am constrained to give out this statement:

I have consistently maintained that union meetings constitute the most enervating influence to which the Baptist churches are subjected in Mississippi. I have looked on during the past two years with great concern as church after church and community after community have fallen under the spell of the union evangelist.

In January, 1923, there was an inter-denominational laymen's convention called to meet in Jackson with the avowed purpose on the part of its promoters to "co-ordinate and federate all laymen's bodies in Mississippi", without regard to denomination, into one state organization. It took the most determined effort on the part of one or two Baptist laymen in Jackson to prevent the perfecting of such an organization.

It will be remembered that back in 1919 the issue was drawn as to whether or not the general bodies of Southern Baptists, Southern Presbyterians, and Southern Methodists would join up with the Inter-church World Movement. The result was that each of these general bodies, speaking for their respective denominations, refused to go into that movement. That movement was typical of all union movements. Yet now the local churches of these three leading denominations in Mississippi are doing just what their general bodies refused to do every time they join in a union meeting.

It is not conceivable to my mind that our Baptist pastors would permit their churches to join in union meetings if it were not because of tremendous

pressure on the part of their laymen in favor of the union meeting. The pastors ought to know and do know the dangers of such a course. They are the shepherds of the flocks; they are the God-appointed leaders of the people. Surely they would not let their churches go into union meetings if they could prevent it. The trouble undoubtedly lies with the laymen in the churches.

Now, in order to show the laymen just where this unionizing craze will lead, I quote from a press dispatch from Meridian, Mississippi, under date of April 15th:

"At the invitation of the rector and vestrymen of St. Paul's Episcopal Church to take part in the communion service Sunday at 7:30 a. m., over 200 men communed together at that hour Sunday, it being the first service of its kind in the history of Meridian. Men of all denominations, Baptist, Methodist, Presbyterians, Christian and Episcopalians alike reconsecrated themselves around the Lord's table and partook of the bread and wine, symbolizing his body and blood."

This incident shows the breaking down of our Baptist conscience among the laymen. To me it is alarming. To me it presages a condition of affairs among Mississippi Baptists which will break the heart of those of us who cherish the vital and distinctive tenets of our faith, and who stand for the plain teachings of God's word.

Let me appeal to the laymen to stand by their pastors in an effort to stem the tide of unionism which is sweeping our state.

Jackson, Miss.

—N. T. Tull.

#### ATTENTION

#### CHOIR DIRECTORS, EVANGELISTIC SINGERS, ACCOMPANISTS, ETC.

Several communications have come to us during the past year suggesting the desirability of some sort of an organization of Baptist evangelistic singers, choir directors, accompanists, etc. Some of the most urgent needs for an organization of this kind are as follows:

1. A closer association and fellowship between those who are working in the special field of Gospel or church music—that there may be a stronger sympathy between them.

2. A raising of standards in every form of church music. The creation of a greater sentiment against every type of church music that is jingly, low, trashy and vulgar.

3. More efficiency in the matter of conducting choirs, song leading, accompanying, etc., which to a very great extent is due to a lack of better preparation upon the part of those in charge of these services. Not all of our singers and accompanists have been able to attend schools for special training along this line and some of our most successful leaders have only had "The School of Experience" in which to receive their training.

There does not seem to be any fixed rule of practice nor any clearing-house for methods and plans of work. It has been suggested that at the time of the meeting of the Southern Baptist Convention in Atlanta, Ga., in May, we might have a meeting of the Gospel singers, choir leaders, accompanists, for the discussion of some of these things and if those present felt it wise, some sort of an organization might be formed.

Just how universal the feeling is that something of this kind should be launched, we do not know. In order that we may have some idea of the feeling among those engaged in such work and to ascertain what ground we might have for issuing a call for such a conference, we would welcome communications from all who are interested. Such communications should be in our hands not later than May 1st.

Sincerely,

E. O. Sellers,

Care Baptist Bible Institute, New Orleans, La.

I. E. Reynolds,

So. Western Theological Seminary, Fort Worth, Texas.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

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 MRS. R. L. BUNYARD, 1st Vice-President, Madison  
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Do not fail to send in your name if you wish to go as a delegate to the W. M. U. Meeting in Atlanta. Send either to this office or to Mrs. A. J. Aven, Clinton.

Beloved, what about that Slogan Fund this quarter? Gather up the fragments in this way and RUSH them in to your Secretary. They will mean much in the Work, even though they may seem small fragments to you and to your Society.

The sad news comes that Miss Willie Jean Stewart of Birmingham, lost her father this week. We remember her because of the very splendid programs she has furnished for the past several years for our ROYAL SERVICE. Let us think of her when we pray. Let us send her a word of sympathy, and tell her at the same time how her programs have helped.

**CORRECTION:** Last week's paper made us place Miss Margaret Buchanan in Tupelo. We said Tippah; she is the much loved and most efficient Superintendent of Tippah W. M. U. But no matter where she is she will always prove a blessing. We are most grateful for her.

Quite a number of programs that have proved worth while in different zones and rallies are sent to your Editor. It is impossible to print them all. We try to select such as may prove helpful to some other society or group and give space to same. Be patient with us friends. Our space is small. We want to do the greatest good to the greatest number.

April 15, 1924.

Dear Miss Lackey:

You are probably wanting to know how Mississippi stands now on her Royal Service quota. Including April 14th there have been sent 3,913 subscriptions so there are only 597 yet needed. I do hope that many can be sent before April 30th.

EW/W

Sincerely yours,  
 Ethel Winfield.

### QUARTERLY RALLY WOMAN'S MISSIONARY UNION LEBANON ASSOCIATION APRIL 4, 1924 ZION HILL CHURCH

Hymn—Jesus Saves.  
 Prayer—Mrs. Sigrest.

In spite of bad weather conditions, about sixty-five women were present and eight societies responded to roll call with short verbal reports.

The morning program was opened by the introduction of Mrs. E. N. Pack, publicity leader, by Mrs. S. A. Wilkinson, W. M. U. Superintendent, of Lebanon Association.

Prayer—Mrs. Wilkinson.

Mrs. A. Polk spoke on "Prayer and Information." This was followed by singing the "Touch of His Hand on Mine."

Mrs. Shannon told us "What Royal Service Means to our Societies."

Mrs. W. F. Yarborough spoke on "The Value of Home and Foreign Fields."

"World Comrades", our Year Book, our Southern Convention Calendar, Minutes of Lebanon

Association were other publications recommended. "What Does the 'Baptist Record' mean to you" was the subject of a Round Table discussion led by Mrs. E. N. Pack.

"The Urgency of the Call in 75-Million Campaign", Rev. W. S. Allen.

Prayer for our work and for the Campaign was led by Rev. S. A. Wilkinson.

At the conclusion of the morning program luncheon was enjoyed and then the afternoon session opened with a singing "Send the Light."

Prayer—Mrs. W. F. Yarborough.

Devotional—Conducted by Mrs. Fred Heidelberg.

Hymn—O Zion Haste—Prayer Mrs. J. L. Johnson.

Mrs. J. S. Ellis, Mission Study Leader of Lebanon Association had charge of the afternoon program and was introduced by Mrs. Wilkinson.

"Why Have a Mission Study Class"—Mrs. Herbert Gillis.

Review of Mission Study Books—Mrs. J. L. Johnson.

Systematizing Mission Study—Mrs. J. S. Ellis.

Singing—"Duty Done Means Victory Won."

Prayer led by Rev. W. S. Allen.

Adoption of reports and announcements.

Benediction by Dr. W. F. Yarborough.

## BAPTISTS "ON TO ATLANTA"

Atlanta Baptists know no greater joy at present than the anticipated pleasure of entertaining May 13 to 20 that noble body of men and women who make up the Southern Baptist Convention and Woman's Missionary Union, S. B. C.

You came to our city in 1919 and we touched hands and hearts with you—a privilege we had not enjoyed for more than twenty years. That meeting left with us a great and abiding blessing and since that time we have grown in numbers and in courageous endeavor. To-day, Atlanta Baptists in their sixty-two white Baptist churches with nearly twenty-five thousand members, are extending welcome to the thousands of messengers that are coming to represent a constituency of about three and a half million souls.

Our Chamber of Commerce advertises Atlanta as the "Convention City of the South", having entertained last year three hundred and sixty-two conventions bringing to the city 180,000 registered delegates. Our hotels—a goodly number of them—fire proof and handsomely equipped, are in the heart of the city and close by the Auditorium with a seating capacity of 8,000 where the general convention will meet and also near the Baptist Tabernacle which easily seats 2,500 and which is to be the meeting place of the Woman's Missionary Union. Other hotels are in the residential section; among them the Georgian Terrace prominently located on Peachtree Street and the new Biltmore, the seven-million dollar hotel, rapidly making ready for guests. The usual custom of selecting one hotel as "convention headquarters" has not been followed this year, but the general officers of the W. M. U. have made their reservations at the Piedmont Hotel. No one need fear to come to Atlanta in the month of May—the time of birds and flowers

and new life—for Atlanta with an altitude of 1,050 feet above sea level has a climate which is well nigh ideal.

It will be interesting to you to visit our leading educational institutions—the Georgia School of Technology, Emory and Oglethorpe Universities, Agnes Scott College and Spelman, a negro school for girls which has recently been made a college of Class A grade.

Here you will find a church going people, with 293 churches representing twenty denominations, with a membership of one hundred thousand.

Those who visit Atlanta these days will also want to see Stone Mountain, that marvel in stone, now being transformed into a stupendous memorial to the South's great heroes.

When you arrive in Atlanta, you will find us ready for you and hoping to make you feel for the time being that of all places, it is best to be here! Mrs. W. A. Hartman, superintendent of the W. M. U. of the Atlanta Association and her gracious co-workers, pledge themselves to the W. M. U. of the S. B. C. as, yours to serve, during the convention days.

When you met with us five years ago and launched the 75-Million Campaign everyone was happy over the financial outlook. During the first year of the Campaign, it was easy to "carry on", but when it became "hard" Southern Baptist gifts fell behind. It is the six months extension program which gives another opportunity for heroism effort. Wherever individuals or churches are behind in their pledges God grant that they may now be as eager "to overtake" as they were once ready "to undertake."

Baptists of the South, our city is your city and a whole hearted welcome awaits you here!

MRS. J. W. WILLS,  
 Publicity Chairman, W. M. U.

## MONTHLY PROGRAM, BUSINESS AND SOCIAL MEETING

W. M. S. Brookhaven, 1st Baptist Church  
 April 14th.

Opening Number—High School Orchestra.  
 Hymn—I gave My Life for Thee.  
 Devotional—Tithing and Giving—Pastor J. A. Taylor.

Prayer—Pastor.  
 Woman's Part in the Campaign—Mrs. E. W. Hewitt, Summit.

Prayer—Mrs. Hewitt.  
 Solo—"Pussy Willow"—Miss Louise Smith.  
 Personal Service—Mrs. Dan Bolian, Bogued, Chitto.

Miss Lackey's Slogan Song—"Duty Done Means Victory Won."  
 Prayer—Brother Bracey Campbell.  
 Reading of Minutes of last meeting.  
 Reports of Circles.

Collection of offering for Campaign, elicited over and above pledges, through "Calendar Plan", amounting to one hundred dollars collected during one month, and to be forwarded at once to the State Board; each succeeding month this year we will continue to collect and send in the amounts collected.

(Continued next week)

## SENATOBIA BAPTIST CHURCH

## Baptismal Service

Last Sunday was a great day at the Senatobia Baptist Church. There were five additions, three of them for baptism. The three who were received for baptism will be baptized Sunday evening. There will be the regular evening service at the Baptist Church. The B. Y. P. U.'s will meet at 7 o'clock and the preaching service will begin at 7:45. The pastor baptized Mr. James Brint at the evening service last Sunday.

## Mission Program

The Mission Program of the Sunday School given at the Senatobia Baptist Church at the eleven o'clock hour last Sunday morning was most interesting and impressive. The exercises were conducted by Departments, under the direction of the Superintendent. The special offering for Home and Foreign Missions was very good. All the children rendered their parts well.

## Vacation Bible School

The Senatobia Baptist Church is preparing to conduct a Vacation Bible School at the church as soon as the Public Schools close. This school will be open and free to all the white children of the community. The sessions will be held every week day except Saturday, beginning at 8:30 and closing at 11:30 A. M. There will be no text books used by the pupils. The teachers will tell the children Bible stories. Some of the stories will be dramatized by the children. There will be music and play connected with it all. It is the purpose of those who shall conduct it to give the children a real good time for four weeks during the vacation period. The children are exposed to evil influence more during their vacation than at any other time. This school of Bible study and music and games under the direction of competent teachers will save the children from such influences. The children will be most enthusiastic for it as soon as they know what it is. And the parents of the community will be equally interested in it as soon as they know what it is. There will be the following classes by grades: Beginners and Primaries in one class; Juniors in another class; Intermediates in another class; Seniors in another class. Each class and grade will be under the direction of one teacher with one or more assistants. Remember that the School will open and be free to every young person in the community.

COMPLETING CAMPAIGN WILL  
HELP SUPPLY GOSPEL TO  
ANXIOUS SEEKERS AROUND  
THE WORLD

By Frank E. Burkhalter

If for no other reason than that such an achievement would make possible the sending of the gospel to countless thousands of anxious inquirers around the world (though there are many other reasons), Southern Baptists ought to complete the payment of their subscriptions to the 75 Million Campaign just as speedily as possible, and all who did not subscribe and those who have already paid up ought to make spe-

cial thank offerings to this cause at this time.

Evidencing the readiness of the people of China to hear the gospel, Dr. R. T. Bryan, veteran missionary, who has recently returned to that country following his furlough in the homeland, writes that in all his years in China he has never seen such a marked interest as exists there now. He is having much larger congregations than before and at the first four services he conducted following his return he had 500 inquirers into the plan of salvation.

Brother B. S. Ding, Chinese student in the Southern Baptist Theological Seminary, tells how that a Chinese Christian walked 400 miles over the mountains to reach one of our Baptist missionaries and ask for a worker to go and preach to the people of his section, but the missionary had no one to send and the native Christian had to walk another 400 miles back home without his petition being granted.

Brother J. Wash Watts, missionary at Jerusalem, writes that the Lord is working in the hearts of the young men of Jerusalem to such an extent that they have formed an association for the study of Christianity under the leadership of Brother Volkovitch, a native Baptist attached to our mission there.

These young men are sufficiently in earnest in their search for the truth that they have put up their own money for the purchase of a lot and the erection of an army hut thereon in which they may hold their meetings undisturbed.

E. C. Miller, New York business man, whose father, as a Southern Baptist preacher, made an initial contribution more than 50 years ago for the establishment of a Baptist mission work in Jerusalem, has notified Secretary Love of the Foreign Mission Board, to send to Jerusalem a competent young medical missionary at the expense of Mrs. Miller and himself.

And the prospect in all the other fifteen countries occupied by Southern Baptists is just as encouraging as that in China and Palestine. God has opened the doors of missionary opportunity all around the world and is bidding Southern Baptists enter them in his name through the completion of the 75 Million Campaign.

"Duty Done Means Victory Won."

## SUNDAY SCHOOLS

Soon after I joined the Baptist Church in the early seventies, I was elected assistant superintendent of the Sunday School. My brother-in-law, Judge M. E. Norris, a very fine character, was superintendent. We had about thirty members. In about three years his health failed and he resigned. I was elected superintendent, and held it 39 years. It became, and was for three years, an A-1 Sunday School. I noticed at Hot Springs it was one of seven in Mississippi. I could never have had the Sunday School annex built and an A-1 Sunday School but for the active co-operation of the pastors. I commenced an every Sunday collection in class envelopes. Coppers was all that was asked for, and our

The SUNDAY SCHOOL  
BOARD'SWEEKLY  
MESSAGE

## "HOME AND FOREIGN FIELDS"

## The Mission Journal of the S. B. C.

is declared by discriminating judges of missionary periodical literature to be "the best mission journal published in America." Dr. Love and Dr. Gray have recently joined in an appeal to the pastors of the South to place this periodical in the hands of their people as a fundamental missionary investment.

It has been our purpose throughout the years to make this magazine worthy of the great cause it represents. We depend on pastors, leading laymen, missionary-hearted women, to maintain its circulation. Right now we are making a special effort to have churches place the magazine in the hands of its church officers and Sunday School teachers, paying the small expense out of the Sunday School or church treasury.

Brother Pastor, do not neglect this urgent matter. If we win a glorious victory during the next six months and prepare for a still more glorious achievement, your church leaders must be informed and inspired. Let HOME AND FOREIGN FIELDS take to them this information and inspiration in its monthly visits.

Send us the list of officers and Sunday School teachers AT ONCE that the May number may reach them.

## THE BAPTIST SUNDAY SCHOOL BOARD

161 8th Ave. N.,

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BAPTIST SUNDAY SCHOOL BOARD  
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W. O. Rea, Secretary

first special Mission Collection was \$33.00. When the Orphanage was established, one Sunday's collection in each month was sent to the Baptist Orphanage. About that time \$5.00 a month supported an orphan and they commenced to give \$5.00 whether collection amounted to that much or not, and it has been a great blessing to the Sunday School and church in making liberal givers in the church. Our quota for Home Missions was \$50.00. My nephew, E. C. Martin, superintendent, apportioned the classes and it amounted to \$76.00, and the collection was about \$88.00. Try giving the first Sunday in each month to the Orphanage with your school. Let that be Orphanage Day. There has never been a child sent to the orphanage from Clarke County.

—W. H. Patton.

Good for Liberty! I have just read in The Baptist Record, April 10, the statement from Pastor Geo. W. Riley. Poker playing doctors and young men whose brains abide most-

ly in their heels seem to find scant comfort in that fine town. As soon as I read the article I looked it up on the map. I wanted to know the location of a town dominated by Christian thinking. That's why I begin this article as I close it, by saying—

Good for Liberty!

—Bernard W. Spilman.

Kinston, N. C.

## Our District Conventions Announced

District	Place	Time
Three	Pontotoc	June 10-11
Four	Philadelphia	June 12-13
Five	Richton	June 17-18
One	Magee	June 20-21
Six	Brookhaven	June 24-25
Two	Clarksdale	June 26-27

Have you planned for your B. Y. P. U. to give the play "What God Would Have to Happen"? or "The Trial of the Robbers"? It will help in our Finish up Campaign. "Duty Done Means Victory Won."

## SUNDAY SCHOOL LESSON.

MAY 4th, 1924

By R. A. Venable.

Subject: The Assyrian Exile of Israel.

Collateral Reading: 2 Kings 11-17.

Golden Text: "I will delight myself in thy statutes: I will not forget thy word." Ps. 119:16.

The history of Israel from the death of Jeroboam second to the reign of Hosea is full of intrigue, murder, social and national corruption. The northern kingdom rapidly hastens on to her doom. Warning, chastisement and entreaty could not arrest her course. The muttering of the storm gathering about her, soon to break in fury upon her could not deter her. Full of perfidy, rebellion and corruption of heart and life, she was swept from the field of history, leaving only a record of infamy and shame. Spurning the love of Jehovah and defying his wrath she was consumed by the fiery indignation of the God of the nations. The instruments employed by Jehovah in visiting his wrath upon Israel were kings of Assyria, Tiglath Pilezer, Salmaneser and Sargon. There were successive invasions resulting in the capture and deportations of some of the people of Israel in each invasion. Finally Salmaneser laid siege to Samaria, which continued for three years. During the siege, Salmaneser was succeeded by Sargon, who finally raised to the ground the fortified capitol of Israel, and carried her people into captivity. The wealth of the city was transported with the people. So Israel was erased from the pages of history forever. Our lesson sums up the sins of the people for which Jehovah's wrath sweeps them to their doom.

1. The most flagrant sin alleged against Israel is that of idolatry. From this source come all the other sins mentioned in God's indictment of his people. Idolatry was the headwaters from which flowed the surging current of iniquity which overwhelmed the whole nation. The source from which came this destructive tide was Israel's first king, Jeroboam, "the son of Nebat who caused Israel to sin." Idolatry comes of the perversion of the most sacred element of man's nature, that element which relates man to God, the capacity to recognize the divine, the supernatural, the spiritual, as above this material world order. This sacred element cries out for fellowship with a spiritual personality and holds him as worthy of all praise, adoration and worship whose authority is supreme, whose power is unlimited, whose providence is universal, and in whose hands are the destinies of men and nations, whose character is infinitely pure, whose attitude toward his creatures is one of loving solicitude and unwearied patience and helpfulness. To substitute any other thing as the object of our worship dishonors God, corrupts the moral and spiritual element of our nature and degrades us to the level of a mere animal existence. The love of pleasure, the love of money, the love of fame, the love of power, is a species of idolatry of our times, as well defined and corrupting as the flagrant form of idolatry which de-

stroyed the Israelitish nation. Thousands of devotees bow at the shrine of these false gods and invite the fate which swept Israel from the page of history in shame and eternal obloquy. These are the plague spots which are eating out the hearts of national life and reducing our social structure to a lazareto of moral lepers, whose rottenness stinks to heaven, and whose feet press upon the precincts of hell. Some specifications in Jehovah's indictment of Israel: (1) They were given to practices, done in secrecy. These probably refer to the practice of the black art, such as witchcraft, enchantments and divination, "And the children of Israel did secretly things that were not right against Jehovah their God." (ver. 2) These secret things are not defined, but are condemned as against God. Their moral turpitude becomes apparent because of their association with the sins of idolatry. 2.) Jehovah commanded that there should be one central place of worship, and that place was Jerusalem. But when Jeroboam set up the northern kingdom he established two places of worship within his own realms, one at Bethel in the south and another at Dan in the north. Two golden calves, one in each place was set up as images, or symbols of the God whose worship he sought to install. But these religious centers of worship lost their commanding position and influence, as the spirit of idolatry developed throughout the nation. They built them altars everywhere, and Asherim shrines in honor of some god, were scattered over the land. These altars smoked with burning incense, the symbol of their prayers and devotions, while they revelled in the grossest sensuality and shame. They followed the wicked device of their disordered imagination; they peopled earth and sky with gods and served the creature rather than the creator. They became impervious to the divine influence and gave themselves over to the impulses and practice of the nations about them. (3) Not satisfied with corrupting idolatry of the Canaanites, they incorporated in their pantheon of worship, the Baalim of the Phoenicians and in the cruel superstition of their idolatrous devotion; they caused their sons and their daughters to pass through the fire to placate the anger of their deities. (ver. 17) The ceremonies and instruments of worship prescribed in the religious system of the Mosaic economy they prostituted to the service of idols; the sacred formulas and symbols of the worship of Jehovah, they filled with the content of shame and corruption. That which was designed to foster in them a true conception of Jehovah, they desecrated and made it subservient to degrading worship of their spiritual foes. (2) The second item in God's indictment is that of disobedience. Israel did not fall a victim to the powers of darkness for the want of light. They did not turn to idolatry because of their ignorance of the true God. They rebelled against the restraining demands of the divine statutes and disobeyed the commandments of God. They were deaf to the warnings of the prophets, and despised the

goodness and mercy of God. Every approach of God was repelled as an intrusion and every blessing national and personal went to the credit of some god at whose shrine they offered their thankful and debasing devotions. "Yet Jehovah testified unto Israel and unto Judah by every prophet and every seer saying, Turn ye from your evil ways and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, who believed not in Jehovah their God. And they rejected his statutes and his covenant that he made with their fathers, and his testimonies which he testified unto them. And they followed vanity and became vain and went after the nations round about them, concerning whom Jehovah had charged them, that they should not do like them." (Ver. 13-14-15) They had line upon line and precept upon precept, they had exhortation, entreaty, warning, reproof, and chastisement, they have the commandments, and all the instrumentalities and appointment of worship, priest, altar, and sacrifice, the signs and symbols, through which to express their devotions and acknowledge their allegiance to the God of Israel, the Holy One of Israel, who also, in the days of their fathers had come into covenant relations with them. They had the Law of the Book of Moses as the standard of conduct as individuals and a nation by which to regulate their lives in all its relations. All these they despised, and turned away to follow after vanity.

(3) The fatal consequences which followed their rebellious course are told in one expression, "They became vain." Their foolish hearts were darkened. They suffered irrevocable loss. The wrath of God is revealed from heaven against all ungodliness and unrighteousness. The advance in moral and spiritual development comes as a victory over the evil forces which tend always to arrest our progress. These evil forces within and without stimulated by the spirit of evil and fostered by an environment luring us on and down to selfish indulgence are too strong to be overcome by us, if left to ourselves. The disordered condition of our fleshly life offers a ready response to the solicitations of the evil forces which assail us. These forces seek to debase, corrupt, and destroy. God, the power which makes for righteousness, engages to help us to subdue the enemy whose purpose is to destroy. God's authority demands obedience, his presence stimulates to righteous endeavor, his power imparts strength, displaces our ignorance, his love turns our hearts best affection to him in grateful return, his goodness invokes our worship and unceasing praise. To displace him from his rightful place in our hearts is to provoke his wrath, abandon ourselves to the powers of evil. Darkness takes the place of light, weakness the place of strength, hate the place of love, every form of uncleanness

the place of purity, rebellion the place of obedience, death the place of life and the wrath of God the place of his love, nothing remains but the heaping up of wrath against the day of wrath and the righteous judgment of God. Paul gives an inventory of the estate of those turned from God to idolatry "And even as they refused to have God in their knowledge, God gave them up to reprobate mind, to do those things which are not fitting being filled with all unrighteousness, wickedness, covetousness, maliciousness, full of envy, murder, strife, deceit, malignity, whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, unmerciful." (Rom. 1:28-32. Such were appalling depths of depravity to which the kingdom of Israel had fallen. There was no hope of recovery. They had followed after vanity, and they became vain, empty, void of every human excellence, hated of Jehovah, and given over to work out their own ruin. They reaped the fruit of their own sowing. Reeking with the slime of their own corruption they forfeited their right to existence and passed into captivity and melted away among the nations of the east. "Therefore Jehovah was very angry with Israel and removed them out of his sight." (ver. 18) Israel was organized as the outcome of a division of the Davidic kingdom at the death of Solomon. Ten tribes chose Jeroboam as their king. He adopted a policy which after two and a half centuries brought ruin to the kingdom which he organized and over which he ruled. He walked in the ways of evil and his successors followed his footsteps and led the people to an ignominious end. The history and tragic end of the northern kingdom furnish some practical lessons of the greatest importance, disclosing to us the elements of decay in the life of nations.

1. The organization of the people into some form of government for the protection of their rights and for the creating of conditions favorable to the development of the highest type of human excellences, is ordained of God. Government is a sacred institution, designed to carry out the will of God in the administration of human affairs. It is invested with divine authority. The executive, the legislative, and judicial instruments of government are the organs through which the divine purpose is made effective. There is a sacred function.

2. The elements of decay and the downfall of government find their source and field of operation in the corruption of the instruments of administration. When these are corrupt they cease to be the organs through which the divine purpose, in the affairs of a nation is disclosed and made effective. The government then becomes the politician, and is administered in the selfish interest of individuals and groups of men. The instruments of government become the cowardly tools of a class to exploit the masses, to spoil ends.

3. The plague spot, which eats out the life of a nation and sends

rebellion the death the place of God the nothing remains of wrath against and the righteous ul gives an in- of those turned y "And even as re God in their ve them up to do those things ng being filled ness, wickedness, ousness, full of e, deceit, mali- ackbiters, hate- haughty, boast- vil things, dis- without under- breakers, with- on, unmerciful." were appalling y to which the ad fallen. There overy. They had y, and they be- void of every ated of Jehovah, work out their ped the fruit of eeking with the corruption they to existence and ity and melted ions of the east. was very angry oved them out of ) Israel was or- me of a division om at the death ibes chose Jero- g. He adopted a two and a half uin to the king- and over the is successors fol- and led the peo- us end. The his- of the northern me practical les- importance, dis- lements of decay s. ion of the people government for their rights and conditions favor- ment of the high- n excellences, is Government is a designed to carry d in the admini- affairs. It is in- uthority. The exe- tive, and judicial vernment are the ich the divine pur- etive. Theirs is a of decay and the nment find their operation in the e instruments of en these are cor- o be the organs divine purpose, in ation is disclosed . The government politician, and is e selfish interest groups of men. f government be- tools of a class es, to spoil ends. spot, which eats nation and sends

it, festering with rottenness, and the curse of God upon it, to the grave, first roots itself deep and strong upon the official body of the nation. From the center of infection the terrible disease spreads, with increasing pace to the whole body of the nation. Adultery, fornication, debauchery, drunkenness, gambling, fraud, legal robbery, idleness, self-indulgence, and extravagance, dishonesty, deception, desecration of sacred things, intrigue, bribery, covetousness, moral degeneracy, lawlessness, and murder.

4. God unseen, unheard, sees the puppet performances of individuals and nations, disporting themselves in a toggerly that smells of corruption, and stinks with the foulness of hell and orders the close of the show, the curtains fall, the show is over and the actors are swept from the stage forever. Tell it in Washington.

#### Record of Jonestown Baptist Sunday School

Organized 1st Sunday in May 1923; attendance first day 59; resident church members 50. This Sunday School reached the A-1 Standard the last Sunday in March, being only 11 months since it was organized. During that time there were five classes taught in the Teacher Training work, one by Miss Jaunita Byrd, one by the Pastor, two by Mrs. D. O. Pearce and one by J. E. Sweany completing in these five classes three books: Sunday School Manual, Plans and Programs and Building the Bible Class. There was a very interesting meeting on the day the school attained the A-1 standard; had 89 present. Two 100% classes; four 90% classes and not any below 80. Ten teachers and officers hold the diplomas and all of them have had part of the work and some just about completing the Manual. These people have no church building yet, but are paying rent for the school building until they can build a church. The superintendent and the pastor are both right young men. This school, in their Workers Council Meeting, have fixed as their goal 100% in diplomas and the record for their pupils and teachers at 100% according to the 61point record system. If this school can do this in 11 months, what ought other schools to do that have had the time to plan and train workers? The following is the list of teachers and officers who are responsible for this great achievement:

- D. A. McCall, Pastor.
- Luther Ganong, Supt.
- W. B. Moore, Sec'y.
- Wirt Haynes, Treas.
- Katheryn Slaughter, Pianist.
- W. E. Granberry, Men's Class.
- Mrs. W. S. Slaughter, Women's Class.
- Dr. John Longino, Seniors.
- Mrs. D. O. Pearce, Int. Girls. (Chorister).
- B. K. Smith, Int. Boys.
- Dr. D. O. Pearce, Juniors.
- Mrs. Luther Ganong, Primaries.
- Mrs. O. C. Jackson, Beginners.
- Mrs. Blanche White, Cradle Roll.
- Mrs. W. S. Slaughter, Home Dept.

#### ORGANIZED CLASS BANNER

We have checked over the reports submitted by the various classes engaged in the Adult class work and find that the T. E. L. class of the First Baptist Church, McComb has the highest and best average. The report was on the following activities:

1. Class Enrollment—Possibilities according to recent report—.
2. Is class enrolled with Sunday School Board, Nashville, Tenn?—.
3. Has class enrolled with State Federation of Organization Classes and sent fee to Mrs. A. J. Hagan, Box, 520, Jackson Miss?—.
4. Did Class observe study course week in October or November?—.
5. In how many churches did class teach a book on Stewardship?—.
6. Percentage of classes organized in the county by this class.—.
7. Percentage of Sunday Schools organized in the county by this class.—.
8. Number given out by this class to larger fields of service in the church.—.
9. Number who have done definite Personal Evangelistic Work.—.
10. Number of tithers in the class.—.

#### SHADY GROVE CHURCH

This church is situated six miles east of Water Valley. For several years the church was inactive, having no pastor, and no regular services of any kind. Brother Fred Varner held a few days meeting with this church last summer, the writer being with him two days, and put the church on its feet again.

The church had a small and disorganized membership. Within a mile of the church there was organized four years ago a consolidated school, which rapidly became the community center. During the last term there was an enrollment of 220 pupils, and six teachers. It has a teachers' home.

Those most interested in the church were easily brought to see that the proper thing to do was to build near the school. The old church building was too small, but some of the material in it could be used. The few interested ones went to work. Some friends on the outside gave financial aid. The Convention Board made an appropriation to be paid in the fall.

Notwithstanding they had to contend with the worst weather and the worst roads for many years, there stands just across the road from the school one of the most substantially built church houses I know of anywhere in the country. The main auditorium is completed except the seating. The contract for the painting has been let. Splendid lights are ready to be installed as soon as the painting is finished. Sunday School rooms will be added as soon as the farmers can find the time to look after the work. We had to rush the main auditorium that we might have somewhere to worship.

I was asked to accept the church as pastor last November, while they were worshipping in the homes of the people. At first I refused, not feel-

ing that my physical condition would admit it. Finally at the urgent insistence of the members I consented, over my protest, to visit them as often as I could and confer with them about the work, and write them when I could not go.

We have a Sunday School, a Woman's organization and a B. Y. P. U. The church needs more leadership. The developments in the work at this point, during the last few months have been phenomenal.

This is all the pastoral work I am trying to do, and I sometimes feel that I should not have even done this, but this was an urgent need that I could not turn down.

—W. I. Hargis.

P. S. Of my three annual pledges, made through as many churches, to the 75 Million Campaign, all have been paid save one which will be paid in a few days. Most people could have paid their pledges out of the waste and luxuries.

—W. I. Hargis.

More people eat themselves to death than starve to death.

Love, deep, sacrificial and abiding is the only cure for hate and the only remedy for our ills.

Sin is the source of all sorrow and death and Christ is the only Savior from sin. This Savior is free to all.

Pastor H. W. Shirley will do the preaching in the meeting which begins next Sunday at Philadelphia. Rev. W. W. Grafton, a student in Clarke Memorial College, will lead the music. He sang in the meeting there last year and was well liked.

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## Mississippi Woman's College

On the Approved List of the Southern Association of Colleges and Secondary Schools. Graduates receive license of same grade as that issued by State University and are eligible to teach in any High School in the South.

Reservation Fees of \$12.50 will be received now for the next session, which opens September 17, and rooms will be assigned in order of receipt of these fees.

Any student having 15 High School Units from an Accredited High School will be admitted to the Freshman Class upon these credits. Other students can be admitted upon examination. Students not taking a regular course will be admitted without examination and entered as special students.

Board and literary tuition in fireproof dormitories, two students in a room with adjoining bath, \$320.00. Board and literary tuition in Dockery Hall, industrial plan, \$206.00. Highest grade departments in Piano, Voice, Violin, Expression, Home Economics, Art and Business Courses. Elwood S. Roeder begins fourth year as Director of Music and teacher of Piano. Barbara Stoudt-Roeder begins fourth year as Head of Voice Department. Mrs. Kate Downs P'Pool begins eleventh year as Head of Expression Department. Miss Willia Trotter begins fifth year as Head of Home Economics. Miss Glennice Moseley begins fourth year as Head of Art Department.

Beautiful new fireproof Infirmary. No serious illness among students in last three years. New Swimming Pool. State Champion Basketball team. Tennis and Hockery also played. Campus of fifty acres. Send for beautiful new catalogue.

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Hattiesburg, Miss.

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## Education Department

D. M. Nelson, Educational Secretary

Below I give to the readers of this department of the Baptist Record excerpts from a speech delivered by Assistant Attorney General Mabel Walker Willebrandt, before the Conference of College and University Students in behalf of Observance of Law and Citizenship:

"Unless colleges teach how to live as well as to think, they have failed of their high purpose. The most alarming phase of modern education is that it has sacrificed spirituality in many of the larger non-sectarian universities to speed and scientific knowledge. Colleges should be centers of spiritual growth. Our lives are after all but channels to express a great beneficent force struggling up from the dark mould of barbarism and antiquity into the blossom of spirituality, civic generosity and simple goodness in private life.

"The charge is flung at college men and women of today that they are flippant, irreligious, superficial and lawless. Unfortunately many are. But we must not forget that the flippant group in each college makes a louder noise and receives more notice than the steady reliable majority that forms the bulk of the young people and among whom are the hope and potential leaders of tomorrow.

"Unless during college years two habits of life are made, fruition of after years is stunted and leadership lost. The two habits of, which I speak are a love of work and spiritual development.

"Love of work can only come by necessity—the inward compulsion of having to make good because of hope of parents or financial necessity. It can be developed only by learning to put off a present pleasure for a future good.

"By spiritual replenishment, I mean simply developing the old fashioned or at least some kind of religious life that is based upon conscience, and a responsibility to God and a sense of responsibility arising from the belief that He wants to speak to the world through us. That causes a daily spiritual development of our lives. Usually in college it comes through the churches or emulation of, or inspiration from the life by some holy man or woman.

"If during college years we can catch the vision and the feeling too that God is struggling to work through us, then our lives become opened out, our 'spiritual intake' so to speak enlarges and the great stock of energy and goodness seeking ever to express itself in a selfish world, finds a channel through us. Thus is character built up; new energies are released; powers unfold; faith in government and consecration to the responsibilities of citizenship result. Without such definite spiritual experience in the early years of life character becomes hardened, contracted and materialistic.

"The college life therefore that

teaches spiritual vision and a love of work is doing more to combat the forces of lawlessness and disorder than any other one agency. Law enforcement is not half so important as obedience to law, and obedience, respect and responsibility to government arise from education and habits of thought and not from 'verboten'.

"The hope of tomorrow is from the products of our schools today. So long as that output is men and women whose lives have been inspired by simple faith and energized by love of labor, ills of government cannot long survive, they will be cured by the healing effect of characterful citizens who move into such localities.

"Only the flippant college man, unaware that on his shoulders rest the responsibilities of government of tomorrow will waste golden youth in drunken parties. Only the materialistic, who has lost spiritual union, can yield to the orgy of lawlessness in the name of fun.

"The man and woman equipped with spiritual vision and a love of work will transform any locality in which they move. Their lives become broadcasting agencies for decent government, responsibility in public office and respect and support of law and order."

### NEW CHURCH AT DELL, ARK.

Rev. W. W. Kyzar and Mrs. Kyzar and Mrs. E. E. Alexander, and Rev. W. C. Elmore were visitors in Dell Thursday night, where Dr. Kyzar preached the dedicatory sermon for the new Baptist Church.

Clyde Elmore filled the pulpit of the new Baptist Church at Dell Sunday afternoon at 3 o'clock. His text, "To obey is better than sacrifice"—First Sam. 15th chapter, "Or what doth it profit a man if he gain the whole world and lose his own soul?"

It was a pleasingly successful meeting.

### ORPHANAGE

As Trustee of the Baptist Orphanage at Jackson, and in behalf of the Methodist Orphanage, the Home Finding Children's Orphanage, and the Old Ladies' Home, I want to thank the railroads that so generously gave free transportation and for the Thanksgiving donations to these great institutions. All the roads except the Illinois Central cheerfully ran free cars over their lines from one end of the state to the other. Also want to thank the good people of the state for their generous response the past season, especially Lauderdale County Association. If the Sunday Schools would give one Sunday's collection in each month to the Orphanage the problem would be solved for the care of the Baptist Orphanage at Jackson.

While attending the great Baptist

meet at Jackson, an invitation to visit the Orphanage, after adjournment on the last day, was given, and at least two hundred went. They were amazed that the Baptists had such a plant in the state. When you go to Jackson get on a Bailey Avenue car, and it will stop in front of the Baptist Orphanage. Brother and Sister Carter will give you every attention, and to hear the fifteen or twenty little tots sing and recite scripture will be worth the cost of several trips out there.

—W. H. Patton.

### JACKSON COLLEGE

The enrollment this year totals 364, exclusive of special community school. This includes 24 in the college, 83 in the Senior High School, and 196 Junior High School, 28 specials, 16 ministers and 28 in practice school. The number in college is twice as large as last year and the Senior High School class is 3½ times as large.

All boarding space has been taken since October or the first and second weeks of school, and a great many denied admission for want of space. The actual enrollment of boarders is 227 for 1924 against 143 for 1923 or about 60% increase. The large number of boarding students overtaxes our dining hall and kitchen facilities and makes practically impossible correct form and discipline.

### School Activities

Loyalty to the school and management is all that could be asked or expected. The student body at all times responds fully when called upon. The project this year was to purchase for the college a pipe organ at an expense of \$4,200. We have now on deposit \$3,500 raised almost entirely by students and teachers, and the organ is being built.

### Publicity

Systematic effort is being made to acquaint the people of the state with the work of Jackson College. The chorus and orchestra has successfully completed a trip to the central and northeastern section of the state, including Durant, Kosciusko, Starkville, and Columbus. Other engagements projected are Vicksburg, Yazoo City, Lexington, Greenwood, Clarksdale and Memphis. Extension service in the organization and training of chorus and town bands by members of the college music department is being done to good effect. General concerts are given at the college and in the city periodically. Intercollegiate Debate is arranged for April 25th with Alcorn College.

The Ministers' Two Weeks Short Course is continued in co-operation with the State Baptist Board.

The State Normal for teachers and the one week school for normal directors are sources and means of contact.

I wish to call attention to the loss by fire of the school laundry on the

night of November 7th. A temporary wooden structure was erected at a cost of \$690.37 to tide us over the season. Some permanent provision should be made for the coming year. My recommendation is a Home Science Building which would house under one roof laundry, sewing and dressmaking, cooking and model housekeeping.

While in Ackerman last week I was for awhile in the home of pastor S. L. Morris. He is getting hold of the work in a fine way. Mrs. Morris was away in Texas visiting her sick mother. Brother Morris has one of the best libraries I have seen.

The Baptist pastors of Winston County hold a Pastor's Conference once a month and it is stated that much good is being accomplished. Last fifth Sunday three meetings in as many districts of the county were held. These pastors are alive to the work.

A Negro called upon an old friend, who received him in a rocking-chair. The visitor observed not only that his host did not rise, but that he continued to rock himself to and fro in a most curious way. "Yo' ain't sick, is yo', Harrison?" asked the caller, anxiously. "No, I ain't sick, Mose," said Harrison. There was a moment's silence, during which the caller gazed wide-eyed at the rocking figure. "Den," continued Mose, "why does yo' rock yo'self dat way all de time?" Harrison explained: "Yo' know Bill Blott? Well, he sold me a silver watch cheap, an' if I stops moving like dis, dat watch don't go!"

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## East Mississippi Department

By R. L. Breland

Neshoba County Association

The Executive Board of the Neshoba County Association met with County Line Church, three miles east of Union, Saturday afternoon and the fifth Sunday in March. A quorum of the members was present and some very important business was transacted and some live subjects ably discussed.

Bro. W. R. Beckett, the moderator, having left the county, Bro. H. W. Shirley, the new pastor at Philadelphia, was elected moderator for the remainder of the year. The clerk present. All-day rally services were arranged for in a number of the churches of the association on their regular meeting days in April. The moderator, who also is county organizer, agreed to send speakers wherever asked for.

The Ministerial Cottage for Clarke College was discussed. The treasurer reported about \$50.00 on hand for that purpose. After a free discussion by the moderator, G. H. Suttle, the new pastor at Neshoba, E. A. Phillips, pastor at County Line, J. E. McCraw and others it was decided to raise the amount necessary and erect the cottage by the beginning of the next session. To that end a committee was appointed consisting of J. E. McCraw, G. H. Suttle and Hughston Johnson to complete the task. There are now three or four young preachers in the county who need to be in the college.

At the evening hour, R. L. Breland was pressed into service and preached a sermon on "Be ye Reconciled to God" using 2 Cor. 5:20 as a text.

A good crowd was on hand Sunday morning. J. A. Grafton led the devotional, speaking very feelingly of the fact that many years ago his father and mother were converted and baptized here, more than fifty years ago. R. L. Breland discussed the accomplishments of the campaign. W. D. Cole discussed the "One acre and one hen for God". There was a good response to the proposition. At eleven o'clock, W. H. Shirley preached a great sermon on "Seven Reasons why I Ought to Give to Missions." (1) For the material investment, (2) For results as seen in human betterment, (3) Because of the type of men and women who represent us on the mission fields, (4) From a patriotic stand-point, (5) It is God's only way of extending His kingdom, (6) For my own soul's welfare and (7) Because Christ commanded it.

Sunday afternoon "Baptists and their business" and the acre and hen proposition were discussed by G. H. Suttle, H. W. Shirley, J. E. McCraw, W. D. Cole, Hughston Johnson, Mrs. C. L. Crawley and others. Much good was accomplished surely. Plans of raising the quota were also discussed in a round table discussion. It was agreed that Baptists are able

to raise the entire pledges to the campaign and should do it. An air of victory pervaded the meeting.

The next Board meeting will be held with Pleasant Dale Church the fifth Sunday in June, two miles west of Philadelphia. Elders Z. B. Kitchens and F. M. Breland were kept away from the meeting because of sickness.

County Line Community took care of the meeting in a great way. The large crowd on Sunday was abundantly fed. This old church was organized by Elders N. L. Clarke, David Killen and Daniel Dove, September 28, 1860. Brethren A. W. Grafton and Francis Sansing were the two leading charter members. Only a few of their descendants are still in the community now. Deacon John F. Sansing and family are there. From these families five or six preachers have come. It was good to be there and mingle with the people we love once again and walk on what seems, because of its sacred past, as holy grounds.

### Little Etoile Sharp

Emily Etoile Sharp, the three and one-half years old daughter of Brother and Sister Ollie Sharp of Hope Church, Neshoba County, was born July 21, 1920, and departed this life February 18, 1924, after a short illness of pneumonia following measles. Etoile was a bright, lovable child, the first of the family. Her father and mother are heart broken at the going away of dear Little Etoile but they love the Lord and are comforted in the fact that they will meet her one day in the beautiful home over there. Her little body was carried to the Harmony Cemetery where it was nicely laid to rest and where it will sleep till Jesus calls it up to meet Him in the air. Be comforted, dear ones, for she is not forever dead but is sleeping, waiting for you in that beautiful land. She leaves a smaller sister behind and a weeping father and mother. May the dear Lord comfort them.

### Notes and Comments

The Lord measured His love to us by what He gave; He now calls on us to meet the same measure. Our gifts are the measure of how much we love God and His cause. How much do you love Him? You will answer this question this month.

Bro. Melvin McCraw was ordained to the full work of the ministry by Enon Church, Neshoba County, January 13, 1923, Elders A. N. Thomas and S. D. Chesney forming the prebytery. He was called to pastor Cross Roads Church. This is two of the McCraw brothers who have been ordained this year; Bro. J. E. McCraw was ordained by Neshoba church January 30, 1924.

Both Hope and Mt. Sinai Churches held all-day rally services the first Sunday. Good discussions by J. E. McCraw, H. W. Shirley, L. E. Lightsey and the writer. We are praying that both churches will raise the quota.

Evangelist L. E. Lightsey was with the church at Hope the first Sunday in behalf of the Record. It is always

good to have him with you. He was hurt by an automobile in Jackson during the S. S. & B. Y. P. U. Convention and has not fully received his old time strength and fire yet. His good wife is in the Baptist Hospital at Memphis for a serious operation, so do not forget to pray for this worthy servant of God and his family in their time of trouble.

Pastor G. H. Suttle seems to be starting off well in his new work at Neshoba, Oakland and Center Ridge. His people seem well pleased with him. It was my joy to drop in and preach for his flock at Neshoba the fifth Sunday night. I found Bro. and Sister J. A. Thomas back at home after a two months stay in Memphis. Glad to find Sister Nannie McBeath improving from her recent stroke of paralysis.

### RAISING THE FUND

This is the question before the Baptists of the South just now. I am making some observations on the important question.

In the first place, why should we raise all that is subscribed? (1) Because it is an honest debt. It was made in good faith for a good cause. The leaders of our denomination had faith in the pledges and acted accordingly. (2) Because the work needs it, every cent. Millions are dying every day who have never heard of Christ, the only savior. They are dependent upon our message, "for how can they call on Him in whom they do not believe, how can they believe in Him of whom they have not heard, and how can they hear without a preacher, and how can they preach except they be sent?" (3) It is the only way to save ourselves, and the Baptist denomination from defeat and a going backward. A person that will not pay his honest debts has no respect for himself and of course none for other people. Also the church that will not pay its debts loses self-respect and their respect of others. There are other reasons for paying up.

In the next place, how to pay up? (1) The only way to do a thing is to do it. We can do anything we want to do bad enough. Quit talking and doubting and go to doing. (2) Get our conscience into the matter. We owe it, it is just, God and the church expects it and it is dishonest. (3) Pray the matter out with God and your conscience. If you will do this the last one who pledged will pay up in full or die in the effort. (4) Determine it shall be done. Put forth an effort. Go at this job like you would go out to

save your child if sick. Then it will come. You can if you will, and why not will? Baptists, you are on trial before God and the eyes of the world. How will you stand the test?

"Why do you turn out for every road hog that comes along?" said Mrs. Snappye rather crossly. "The right of way is ours, isn't it?"

"Oh, undoubtedly!" answered her husband calmly. "But you'd better read that epitaph which appeared in a newspaper recently. I committed it to memory:

"Here lies the body of William Jay, Who died maintaining his right of way;

He was right, dead right, as he sped along,

But he's just as dead as if he'd been wrong."

"Come back for something you've forgotten, as usual?" said the husband.

"No," replied his wife sweetly; "I've come back for something I remembered."

A Chinaman's description of a sled ride:

"Allee samee p-s-s-t! Then walkee back a mile."

Student: "Have you Lamb's Tales?"

Librarian: "This is a library, not a meat market."

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## LIBERTY

Pastor G. W. Riley reports a good day at Liberty on the first Sunday. Brother Byrd delivered a great address on Missions at the 11 o'clock hour and the pastor spoke to the young people at 7:30. Good congregations at both services. The singing of new songs in Coleman's new book was an interesting feature of the evening service. Dr. Zarrilli of the New Orleans Bible Institute will speak the third Sunday on the 75-Million Campaign program. They are to have a special pastors' conference on the 29th. See program in this issue.

The work on the parsonage is nearing completion.

## SELF CREEK

We are truly proud of our work at Self Creek, Oktibbeha County. We have a magnificent church house with seven Sunday School rooms nearing completion, which was planned by J. G. Cooke, their former pastor.

We have an A-1 Sunday School and B. Y. P. U. We pledged \$2,485.00 to the Campaign, and have paid \$1,313.28, and we are planning by the good Lord's help to pay the rest. Pray for us. This church has half time and we are serving Double Springs and McMinn Chapel on same dates with Self Creek with fourth time and we want our corner in Oktibbeha County to come to end of this year with a glorious report.

Brethren, we believe in prayer, and we want your prayers. We believe the victory is coming. Amen.

B. F. McPhail, Pastor,  
Mathiston, Miss.

## MAGNOLIA

Just a line to say to the Record Readers that our work starts off beautifully. We have had 31 additions for the first month, 12 of whom are to be baptized.

The church here did everything to make us comfortable on our arrival. I find dear old Dr. Purser deeply entrenched in the affections of the people here. He has laid a solid foundation for me to build by the help of the Lord.

We begin our meeting June 8th. Walter B. Schofield will lead the music and I will do my own preaching by request of the church.

We had a great Rally with Dr. Geo. W. McDaniel. He was at his best.

Come to see us, Dr. Lipsey. I want you to give me a date for a visit sometime in the near future.

Yours in Christ,  
J. J. Mayfield.

## Joe Alton Kilpatrick

Young brother Kilpatrick was born at Noxapater, Miss., May 5, 1904 and died April 4, 1924. He united with the Mt. Carmel Baptist Church in 1916. In 1920 he graduated at High School, later attended Mississippi College and until two months ago he was a student in the school of Medicine, Tulane University.

This fine young man and his relative, Prof. T. S. Hickman, were enroute to Winona when their car overturned and they were pinned helpless underneath, in a small stream. For an hour before help came the water, backed up and drowned brother Kilpatrick and came near drowning his companion.

The funeral service were conducted Sunday, April 6th, at 1:00 P. M. from the Mt. Carmel Baptist Church by pastor S. P. Morris. A vast throng gathered including relatives and friends from New Orleans, Jackson, Clinton, Blue Mountain and from many towns in this central portion of the state, as well as from the rural sections far and near.

The beloved parents, Dr. and Mrs. F. F. Kilpatrick, as did other loved ones, bore this great sorrow with true Christian faith and fortitude. Deep sympathy and earnest prayers continue throughout the community for the bereaved ones. Their great comfort is that their son was a Christian and that he is now with his Savior.

## A BLESSING BEHIND A SHADOW

In the hills of Southern Indiana lives one of the most unique characters that I have ever known. About twenty-five years ago a young girl volunteered for service as a Missionary. In that home there was an already aging mother, and the father had gone on before. This girl being among the younger children, and unmarried, was looked on by the others as the logical one to take care of the mother. There seemed to be no way out. She thought of the dying heathen but could not leave a mother, as the others had responsibilities of their own now.

The little homestead was turned over to her, and for a quarter of a century she has lived there, taking

care of the mother who is now near ninety. Did the fire in her soul die out as she lived there? No indeed! There is where the story begins. She said that she would give God the tenth of all that she made, and she did. She could not go but she could help others. For many, many, years she has brought sunlight to from thirty to fifty Seminary students and Training School girls. Though, she has only a few acres of land, with a fairly good orchard, and no one to work except herself, she is bringing blessings to more lives than half dozen of her fellow church members. This year more than forty young men have enjoyed the feasts that she makes possible. A large number of the Training School girls like-wise receive boxes regularly.

Outside of these, she sends flowers to several institutions here in the city to bring cheer.

A few days ago, wife and I on invitation visited that home again. When we were preparing to leave, she began to load our car with all kind of edibles, from a large ham down. I said, "Lady, I will never take this unless you allow me to pay you." She said, "Oh but you must, for this belongs to the Lord, and I believe that he wants me to use it to help others who are working for him."

But that is not all. She subscribed to the campaign in the drive of the Northern Convention, and she says that every dollar will be paid by the end.

Our souls were refreshed with this faith and religion. If Christ was as real to us as to her, if we had the conception of Christianity that she has, there would be no more trouble about financing the work.

I trust that each one who reads this will ask himself the question, "Can God depend on me?" You have depended on Him. He has never failed. Do you believe in the Old Time Religion, the kind that the Lord's brother had? Then let us show it.

Your for the work,  
J. C. Wells.

## WEST CORINTH

There has never been anything more unanimously enjoyed in the life of the West Corinth Baptist Church than the fifth Sunday meeting March 30th, 1924. A very impressive program was rendered to a well filled house.

The noon hour brought a bountiful feast. At the night service we were honored with the pleasure of hearing our former pastor, Rev. C. L. Hargrave, bring a great message very forcefully, his subject, "A triumphant Faith." We are well pleased with our present pastor, Rev. C. B. Gurley, but somehow both he and all of us feel a special interest in Brother Hargrave and delight to have him visit us, as he was our first pastor and we were his first church.

We are one of the "baby churches" born since the 75-Million Campaign started. But thanks be to God, we are growing and you might say

walking as we have already added a small sum to the funds and by the help of the good Lord from whom all our strength comes we hope to add much more.

We sincerely beg the prayers of the Christian friends.

—A Subscriber.

• SPECIAL PASTORS' CONFERENCE  
AT LIBERTY APRIL 29th.

The Pastors' Conference of the Mississippi Baptist Association will have a special program at Liberty from 9 a. m. to 4 p. m., April 29th. The first five chapters of the book of John will be the Bible study.

General Subject: Jesus the Christ according to the Gospel of John with reference to the other three gospels.  
Geo. W. Riley, Leader.

"Put none but Americans on guard", was the watch word in the Revolution. Such should be the practice in our American offices and American institutions. It is to be thus or it is death to Americanism.

The gospel of Jesus Christ is the only hope of any people. It is pure democracy and it is also pure morality and pure equity. In it also is the one power that can change the nature of men. No man with an unchanged nature can be trusted.

Elder C. E. Barnes is finishing his course at Noxapater A. H. S. this session. He purposes to attend Mississippi College next session. He is a bright young preacher with a future before him.

Our public schools are the hope of our nation from more than one standpoint. They must live if the nation lives. Any person or people who oppose the public schools is an enemy of the nation and the citizenship thereof. Wherever you find such opposition watch that enemy and prepare to meet him and defeat him.

## In Memory

Miss Lizzie Covington, age 75 years, was called from her long suffering to that eternal rest, September 19, 1923, at her home of her cousin, Warren Mason.

Although "Cousin" Lizzie, as every one called her, was an invalid nearly 25 years, she bore her suffering with patience; never complaining, always looking on the bright side and we have this assurance: They who endure unto the end shall receive their reward.

Cousin Lizzie was a member of Linwood Baptist Church 38 years and lived a devoted life to the Master's cause.

She was laid to rest in Linwood Cemetery by a host of friends and relatives with her pastor, Rev. F. M. Breland, officiating.

Her spirit of gentleness, kindness and love will be missed by all who knew her.

Mattie Coghlan,  
Leona Bassett,  
Lucy Nicholson,  
Committee.

## IN MEMORIAM

### Obituary

Sister Carrie Salmond was born October 12, 1857, in Noxubee County near Macon, Miss. She went away to heaven from her home in Lumberton, Miss., February 17, 1924. Early in life her husband died and she took up the burdens of the family. Her greatness was shown in rearing her children. She taught school and educated her children. Sister Salmond was for many years organist of the Baptist Church; she sang her way through the world. She had made her home with her son, J. B. Salmond for the last twenty years. Sister Salmond was one of the best women I have ever known. The world is better for her living. She leaves one son, J. B. Salmond, one of the State Bank Examiners, and one daughter, Miss Willie Salmond of Lumberton, Miss. Jno. P. Culpepper.

Poplarville, Miss.

### Obituary

In memory of little Vernon Franklin Berry, son of T. E. Berry, age 15 years 1 month and a few days, crippled at the age of two years and after thirteen years of suffering God called him home February 14th, 1924. He accepted Christ as his Savior two years before his death. He was carried in the arms of his pastor B. E. Phillips into the watery grave. All that human hands could do was done for him. A few hours before he died he prayed for relief from his suffering, and relief came. God in his quiet voice said, "Earthly parents have nursed him these long years, I will take him home with me where there is no pain nor sorrow."

Weep not dear parents, for heaven is brighter because Vernon is there. He was budded on earth to bloom in heaven. His body was interred in Mendenhall Cemetery to await the resurrection. Funeral service was conducted by Brother B. E. Phillips, assisted by Brother J. P. Williams.

—Mrs. A. L. Gardner.

### In Memory

On October 6th, 1923, the soul of Mrs. Rentha Waller went back to the Master who left it here for 83 years of faithful service. Sister Waller joined the church at the age of 14, and was a faithful member until death. She leaves four children to mourn her loss, her husband and six children having preceded her to that heavenly home on high. She was laid to rest in Linwood Cemetery where she will await the resurrection day. Rev. McCrow and Rev. Sykes officiated.

Therefore, we as members of Linwood Church extend our sympathy to the bereaved ones, knowing that this loss is heaven's gain.

A light from our household is gone,  
A voice we loved is stilled,  
A place is vacant in our home  
That never can be filled.

(Miss) Roxie Coghlan,  
(Mrs.) Ottie Dae Bethany,  
(Miss) Ida Rhodes,  
Committee.



MRS. ELOISE BURKETT  
(An Ideal Mother)

As the loveliest flower of the garden is first to be gathered, so this dear mother and wife is gone. Born October 16, 1896, Miss Eloise Thompson, oldest daughter of Mr. and Mrs. E. D. Thompson, of Marion County, Mississippi. She joined Ebenezer Baptist Church early in life and became an active member as teacher in Sunday School and anything she was called upon to do. After enjoying her school and college days she became the happy wife of Fleet C. Burkett, of Bassfield, Miss., on September 26, 1915. Nine years of happiness were theirs. God gave them five children. Billie Howell was born

during her last illness of two months seige of typhoid fever and lived only 16 days. She passed away without knowing that the babe had preceded her to the Father's House.

She fought a brave fight for life, thinking of the joys she might share with her devoted husband in rearing their family. She leaves a sad husband and father, Norvel, Kathleen, Ray, Kenneth and her sister, Miss Lee Thompson who has lived with them since their marriage. Her mother and Larkin and Sam of Bassfield, and Ivan of Wiggins, weep with them in their sorrow.

Rev. C. E. Welch, Pastor.

### RESOLUTIONS

Whereas it has pleased our Heavenly Father in His infinite wisdom and unerring judgment to call from the scenes of her earthly activities our much beloved sister, Mrs. Alice Stribling Cooper, and whereas we the members of the McDonald Baptist Church held her in such esteem for her life of power and influence, her cultured manner and untiring service. Whereas we recognize that a most grievous loss has been sustained by her loved ones, her home, and the community, and by this church, and whereas it is befitting that we give public expression of our love and appreciation of her worth and particularly to express our sympathy for her husband and children in this dark hour of their bereavement.

Therefore, be it resolved that we are mindful of the fact that her death has brought sorrow to the home, in which her life of constant ministrations made her so beloved; that we very much appreciate her ever cheerful presence, her zeal and devotion to our church.

We recognized in her a leader in all that tended to upbuild and strengthen the moral and spiritual forces of our community.

Resolved, that we tender our sincere sympathy to her family and remind them of the precious promises of God's word. And of the as-

surance that she has gone to a better home, "Not made with hands." The home of many mansions, whose maker and builder is God.

Resolved that a copy of these Resolutions be sent to the bereaved family of our sister, a copy be spread upon the minutes of our church, and that they be printed in the columns of the Baptist Record.

Mrs. F. L. Hitt,  
Mr. W. D. Hitt,  
Mrs. Leona Bassett,  
Mrs. Jack Mobley,  
Committee.

W. M. Waldrop and wife, passed to their reward with only nine days between their deaths. Mrs. Waldrop died March 28, 1924, age 79 years. Mr. Waldrop died April 7, 1924. He lacked six days being 81 years old.

### HILLMAN COLLEGE For Young Ladies

Clinton, Miss.

Member Mississippi Association of Colleges.  
Member American Association of Junior Colleges.  
Happy, Healthful, and Homelike.

Located at Clinton, the Mississippi Training Camp for Baptist Leaders. Best location in the State for a girl's school.

Boarding patronage limited to seventy-five. Every place was engaged and girls were turned away for lack of room before this session opened. Write now for information.

M. P. L. BERRY, President.

They were married October 29, 1865. To them were born 8 children, seven of whom are living, and one dead. They leave 37 grandchildren living, two are dead, 10 great grandchildrea, 5 dead. They both joined the Baptist Church while young. They were in the organization of Clear Creek Church at Puckett, Rankin County, where they lived and were the most faithful members until the Lord called them home. They were greatly loved by all who knew them. I was assisted in both funerals by J. L. Boyd and Dr. W. H. Boon.

—D. W. Moulder.

We learn that Laurel has made a bid for the removal of Clarke Memorial College from Newton to that city. We do not know whether there is any thought in the minds of the trustees of making such a change in location. Its removal would be a great loss to Newton and this part of the state.

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SOUTHSIDE BAPTIST CHURCH, McCOMB, MISS.



R. R. JONES, Pastor Southside Church, McComb, Miss.

Recently a writeup of this pastor and church appeared in the Record. Brother Jones is an alumnus of Mississippi College and studied at Fort Worth Seminary. He has had successful pastorates at West Laurel and Jackson, Griffith Memorial, as well as in other states.

## THOMAS PAINE'S DEATH-BED

Stephen Grellet, the earnest-minded member of the Society of Friends, who labored for the Lord in all classes of society, in many lands, recorded, in the course of his diary, the death of the notorious Tom Paine. The event occurred in 1809, at Greenwich, New York, whither Grellet had gone to reside. The entry in Grellet's journal is as follows:

"I may not omit here the death of Thomas Paine. A few days previous to my leaving home on my last religious visit, on hearing that he was ill, and in a very destitute condition, I went to see him, and found him in a wretched state; for he had been so neglected and forsaken by his pretended friends that the common attentions to a sick man had been withheld from him. The skin of his body was in some places worn

off, which greatly increased his sufferings. A nurse was provided for him, and some needful comforts were supplied. He was mostly in a state of stupor, but something that had passed between us had made such an impression upon him that some days after my departure he sent for me, and, on being told that I was gone from home, he sent for another Friend. This induced a valuable young Friend (Mady Roscoe), who had resided in my family, and continued at Greenwich during part of my absence, frequently to go and take him some little refreshment suitable for an invalid, furnished by a neighbor. Once when she was there, three of his deistical associates came to the door, and in a loud, unfeeling manner, said: "Tom Paine, it is said you are turning Christian, but we hope you will die as you have lived"; and then went away. On which, turning to Mary Roscoe, he said: "You see what miserable comforters they are!"

"Once he asked her if she had ever read any of his writings, and on being told that she had read but little of them, he inquired what she thought of them, adding, 'From such a one as you I expect a correct answer.' She told him that when very young his 'Age of Reason' was put into her hands, but that the more she read in it, the more dark and distressed she felt, and she threw the book into the fire. 'I wish all had done as you,' he replied, 'for if the devil has ever had any agency in any work, he has had it in writing that book.' When going to carry him some refreshment, she repeatedly heard him uttering the language, 'O Lord! Lord God!' or, 'Lord Jesus, have mercy upon me!'

"It is well known that during some weeks of his illness, when a little free from bodily pain, he wrote a great deal; this his nurse told me; and Mary Roscoe repeatedly saw him writing. 'If his companions in infidelity had found anything to support the idea that he continued on his death-bed to espouse their cause, would they not have eagerly published it? But not a word is said;

there is a total secrecy as to what has become of these writings."

Such a record, written by a man of undoubted integrity, is an important contribution to a subject which has been the occasion of much questioning and controversy.—London Christian.

## Resolutions

"Friend after friend departs  
Who hath not lost a friend?"

Whereas, The All-Wise Father in the fullness of time hath called from earthly scenes to heavenly glories the sweet spirit of Mrs. Mary Dampier, lovingly called "Aunt Mary" by those who knew her;

And whereas, In her going the Baptist Church of Crystal Springs has lost one of its most faithful and loyal members, and the community one of its most honored citizens. Her consecration was Christlike, her life was calm, gentle and unassuming. Her tender sympathy went out to all who were in distress whether from sickness or poverty or loneliness or whatever the trouble, hers was always the warm handclasp of loving heartfelt sympathy.

Her hospitable home was open to all, and ministers of the gospel verily found in that home the prophet's chamber like that of old, restful and refreshing.

She was an inspiration to all who came in touch with her. The influence of this life in which service to her Lord seemed to hold first place, will go on with ever widening circles until we meet her again on the other shore.

Therefore be it resolved:

First, hat we emulate her faithfulness, fidelity and zeal and endeavor to profit by her example of Godliness.

Second, That we express to her relatives our deepest sympathy and join them in sharing, as far as possible, their loss.

Third, That a copy of these resolutions be spread upon the minutes of our Missionary Society, and a copy be given the family, and a copy be sent to the Baptist Record for publication.

Mrs. W. H. Barron,  
Mrs. T. N. Francis,  
Mrs. W. C. Scott,  
Committee.

We Juniors of Crystal Springs Baptist Church organized last Sunday night, April 13, Junior B. Y. P. U. with the following officers:

Mrs. S. R. Wright, Leader; Mary Louise Porter, President; Jennie Ruth Haley, Secretary; Miss Geneva Francis, Chorister; Mr. Milton Ervin, Group Captain. We enjoyed and received much pleasure in our program last Sunday night. We hope and pray that we will have 100 per cent union.

Best wishes to all the B. Y. P. U.'s.  
Jennie Ruth Haley, Sec'y.

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WOMAN'S COLLEGE  
SUMMER SCHOOL

By authority of the State Board of Education, the Woman's College will hold a Summer School of nine weeks, opening Tuesday, June 3 and closing Saturday, August 2. A student may make ten College Semester hours in History, English, Education, Sociology, French, or Mathematics. High School units may be made in History, English, Language, or Mathematics. Teachers' Licenses may be renewed in a term of five weeks and if renewal is made by taking college work, credit will also be given upon a degree. College hours made here will be accepted in any college in the South. Young men and young women accepted as students, but only women boarded in the college dormitories. Professor Roeder and Miss Poe of the Music Department offer a course in music. The College Swimming Pool will be open to Summer School students. Send at once for Bulletin to

J. L. JOHNSON, President,  
Hattiesburg, Miss.